

HOLINESS BIBLE READINGS
OR
THE WORD FOR IT

ISAIAH REID



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Holiness Bible Readings;

OR,

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BY

ISAIAH REID.

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REVISED EDITION.

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PREFACE TO THE REVISED EDITION.

THE first edition of this book was published in 1883, and consisted largely of readings furnished by various parties, which were only edited, as the writer was not responsible for their arrangement. The unexpected loss of the old plates furnished an opportunity for the revision of the whole book. In the present form it has been entirely rearranged and enlarged. The original idea has, however, been retained, in that the book is more of what God says on the subject of holiness and related doctrines than what man says. It is, therefore, unlike many other books called "Bible Readings," which consist largely of what their various authors say about what God says. In this book we reverse this process.

A book with so many references is difficult to make without some errors, but these we have labored to prevent, and ask the reader's indulgence for those which may have escaped notice.

The readings not by the author are properly signed by their respective authors, though the arrangement followed in the first editions has

usually been recast under appropriate sub-headings.

We commend the book again to the many who may use it, saying as we did in the preface to the first edition: "The Word speaks for itself. Make your own remarks and draw your own inferences. We shall be satisfied if it can be said of us, as it was said of our great example, 'I have given them Thy Word.'"

ISAIAH REID.

DES MOINES, IOWA, February, 1895.

NATURE AND USE OF BIBLE READINGS.

THE term "Bible Reading" is used in two senses among those who make use of the same.

1. A gathering of various passages of Scriptures on a given subject, as faith, love, sin, holiness.

2. A gathering of various passages of Scriptures on a given subject, accompanied by remarks, expositions, inferences, and applications by a speaker or writer.

In popular address the second class prevails almost wholly. In the book world both methods are pursued. Many of the Bible readings so called, advertised in the book catalogues, owe their importance and their sale and value not so much to what the Bible says as to what the author has to say. They are bought and read, and are effective as *expositions* of passages in the Book bearing upon a given theme. They are read as sermons are. The reader follows, pleased, edified, and helped, in a path all made plain for him. His author thinks for him, reasons for him, and even makes the applications. He has an easy

time of it, but is not much thrown upon his own resources, nor made to think for himself. His desire to be entertained and fed, and see the side he is on made impregnable, is by no means without great value; but would not a method which trained the reader to think for himself, gather the forceful passages of Scripture, and array them in powerful, convincing argument, be a much better method for reaching highest results? We think so. In this book we have designed to group passages on given themes so that the *teaching of the Word of God* is the idea designed to be made prominent, not what man may say about what God says. Chapter headings and subdivisions are given, and occasionally some note or needed explanation, but as a rule the text is given "without note or comment," after the rule of the American Bible Society.

It may be asked, "Will the ordinary reader be able to fuse the passages into one common thought, and reduce the idea to proper statement? Will he be able to give proper interpretation to the texts given?" He may not in all cases. Who is? The Bible is for the common people. He has as good a right to Holy Ghost help in the understanding the Word of God as any doctor of divinity or professor in the land. He cannot miss it more than some of these have done, especially as pertaining to the doctrine of holiness. This we have noticed for years, the common faith

of the ordinary praying, Bible-reading Christians is not so far out of the way in their general understanding of the spiritual meaning of the Scriptures as many who depend on their critical knowledge to ascertain what the Bible means.

We suggest that every reader of this book practise, for personal benefit, making readings of their own continually. You find in these pages only a few of the texts that might be collated. You can enlarge on these or use them in your own order, but drill yourself in making readings for yourself. Shall I suggest as to method?

HOW TO MAKE A BIBLE READING.

1. Continue consecutive reading of the Bible as a business, no matter what special studies you may have, and you will find plenty of themes. Or a theme may occur in the study of the Sabbath-school lesson, or in the sermon.

2. Having found a theme, suppose it is "Mercy," if it has not come in connection with a proper text, turn to your concordance or to a text book and examine the passages under the head of "Mercy" for a text. If it has come with a text, turn to your reference Bible and examine the passages referred to. These will lead to others. Now begin to group them under separate classes. This will necessitate a study of the meaning of the various texts. Use dictionaries to get at the

meaning of words, and seek for the shading of thought in the text by the context. Remember you are trying to find out what God means in these texts, not simply trying to find words to prove up your point, or you will be biassed in your judgment. Ask the Holy Spirit to lead you into the truth, and trust Him to do it. Next look at your theme in the light of these texts, and study the teaching and think patiently through your theme. Say *aloud* what you think it means and what it teaches and what it proves. Illustrations will come to your mind. Talk them over aloud to yourself just as you do your other thoughts. Note new passages that will come to your mind in so doing.

3. Now arrange your various passages under separate heads, as teaching definitely that idea, in a little note-book or slip of paper, and keep in a convenient place for reference. You can hardly read a chapter for days, or read a good book, or listen to a sermon, but what you will find additional texts, points, and illustrations, which should be noted instantly or they will take wing and be gone.

4. Lastly, make as neat and brief an outline as you can on a leaf of note paper of the same size as a page of your Bible, or in a convenient note-book, and then when called on to give a Bible reading you have your outline prepared.

It will pay you to keep gathering and classify-

ing passages of Scripture in this way all the time, whether or not you ever give a professional reading.

GIVING A READING.

Familiarity with your Bible, gained in this regular examination of the Word of God above referred to, is almost an essential in giving a reading. In fact, one cannot reach highest efficiency without the acquaintance which readily turns to a reference.

It is well at the outset to announce your subject and make some easy introductory remarks about it, in which the importance of the question is stated, and, if possible, interest awakened in it. If your reading is a chapter or part of a chapter, read it in concert so as to get all to turn to it and familiarize themselves with it. Then proceed with what you have to say. If the reading embraces a number of verses from various parts of Scripture, pronounce the references, and have the one repeating it after you read the passage when called for. If you have many references, do not give out but a part at a time. Have the reader stand and read as distinctly as possible and so loud that all may hear. Have the verses heard even if you repeat it. As this may often be necessary, and as you may want to refer to the passage, you should turn to it while it is being read, but it would be better to memorize it.

In making your comments, hold to the line of thought you want to bring out, and so put it into their thinking that they will be convinced that this is God's statement about the matter and not a mere question of your own opinion.

Hold to your subject, and do not allow some mere axe-grinder to turn the thought of the people on some side issue.

In closing, sum up the evidence given and make an appeal in which the question at issue is laid on the heart not only as conceded truth, but as truth demanding present action.

Do not allow yourself to follow blindly the manner and plan of some one else. Select that which best suits your purpose and opens up most clearly. Have faith in God's Word. It cannot be broken. It "shall not return unto Him void." Steadfastly hold to it that this bread cast upon the waters shall be "gathered after many days," and "shall accomplish that whereunto it was sent."

In using a reading in this book, read it over carefully, and be sure to open your Bible and study the context, noting the special passages that open up to you and use what suits you. It may be well to have many of the passages read by members of the congregation as collateral proofs, though you make no remarks.

Do not fall to thinking because the outline of the reading is here furnished you it will "give"

itself. It must have the living, warm breath of your life on it. Study it over until it becomes yours. It is when these thoughts of the Divine mind live in you that you can be used to reach others unto helpfulness and life.

I.

THE HOLINESS OF GOD.

Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy. — Ps. 99: 9.

But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. — ISA. 5: 16.

Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. — LEV. 19: 2.

Because it is written, Be ye holy; for I am holy.

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. — 1 PET. 1: 16, 17.

Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? — EX. 15: 11.

There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God. — 1 SAM. 2: 2.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. — JOHN 17: 11.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. — REV. 15: 4.

Since God is eternal (Deut. 33: 27; Ps. 90: 2) and unchangeable (Ps. 102: 26, 27; James 1: 17), His holiness is therefore uncreated and

original and underived. There never was a time when it was not. It is self-existent, and has never changed. It can never be new nor "modern," and so far as time is concerned, it can never be said to be old, for it always was.

II.

THE HOLINESS OF JESUS.

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you. — ACTS 3: 14.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. — PS. 16: 10.

Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. — MARK 1: 24.

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. — LUKE 1: 35.

For of a truth against thy holy child Jesus, whom thou has anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. — ACTS 4: 27.

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. — HEB. 7: 26.

Who did no sin, neither was guile found in his mouth. — 1 PET. 2: 22.

As Jesus is "the same yesterday, to-day, and forever, and was "in the beginning with the Father," his nature is like God's. It is self-existent and underived. Christ never sinned, never was de-

praved, was always “holy, harmless, and undefiled.”

III.

DIVINITY OF THE HOLY GHOST.

1. *He is called “God.”*

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land ?

While it remained, was it not thine own ? and after it was sold, was it not in thine own power ? why hast thou conceived this thing in thine heart ? thou hast not lied unto men, but unto God. — ACTS 5: 3, 4.

2. *Called the Spirit of God.*

And the Spirit of God moved upon the face of the waters.
— GEN. 1: 2.

The Spirit of God made me. — JOB 33: 4.

The Spirit of glory and of God. — 1 PET. 4: 14.

Spirit of life from God. — REV. 11: 11.

3. *Accorded creatorship.*

The Spirit of God hath made me. — JOB 33: 4.

Not by might, nor by power, but by my Spirit, saith the Lord of hosts. — ZECH. 4: 6.

And the Spirit of God moved upon the face of the waters.
— GEN. 1: 2.

It is the Spirit that quickeneth. — JNO. 6: 33.

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. — LUKE 1: 35.

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. — 1 COR. 12: 11.

Christ being put to death in the flesh, but quickened by the Spirit. — 1 PET. 3: 18.

4. *He is eternal.*

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscious from dead works to serve the living God? — **HEB. 9: 14.**

In Genesis he is represented as God's associate in the work of creation, and all the way through he is continued as sharing all the other attributes of Divinity, and in Revelation as abiding the same.

5. *He is omnipresent.*

Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. — **Ps. 139: 7-13.**

6. *He is omniscient.*

For the Spirit searcheth all things, yea, the deep things of God. — **1 COR. 2: 10.**

All these worketh that one and the selfsame Spirit, dividing to every man as he severally will. — **1 COR. 12: 11.**

7. *He is omnipotent.*

(See above, under creatorship, 3.) The powers of nature are subject to him, as well as the thoughts and hearts of men.

Awake, O north wind; come, thou south; blow upon my garden, that the spices thereof may flow out. — **SONG 4: 16.**

Come from the four winds, O breath, and breath upon these slain, that they may live. — EZEK. 37: 9.

(See also below, where he is said to regenerate, and to sanctify, and make the dead to live.)

8. *He co-operates with the Father and the Son in applying the benefits of redemption.*

1. He reproveth.

And when he is come he will reprove the world of sin, and of righteousness, and of judgment. — JOHN 16: 8.

2. Convicts.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;

Of righteousness, because I go to my Father, and ye see me no more;

Of judgment, because the prince of this world is judged. — JOHN 16: 7-11.

3. Invites to Christ.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. — REV. 22: 17.

4. Regenerates.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. — JOHN 3: 5-8.

But after that the kindness and love of God our Saviour toward man appeared,

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Which he shed on us abundantly through Jesus Christ our Saviour. — *TITUS 3: 4-6.*

5. Sanctifies.

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. — *ROM. 15: 16.*

As the Father and the Son are represented as each severally taking part in this same work of redemption, it is evidently the meaning of the Scriptures that the Holy Spirit is coequal with them in all the divine attributes.

IV.

MAN CREATED HOLY.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. — *GEN. 1: 26.*

What is man that thou art mindful of him? and the son of man that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. — *PS. 8: 4-8.*

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. — ECCL. 7: 29.

As we can only estimate the grandeur of some of the fallen cities by their ruins, so we have but to view man's ruins to see what his original constitution was. See next chapter.

V.

MAN FELL AND LOST THE IMAGE OF GOD.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. — GEN. 3: 6, 11, 12.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — ROM. 5: 12.

But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. — ROM. 5: 15, 19.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. — GEN. 6: 5.

They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one.—
PS. 14: 3.

For there is not a just man upon earth, that doeth good, and sinneth not.—ECCLES. 7: 20.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.—
ISA. 64: 6.

As it is written, There is none righteous, no, not one.—
ROM. 3: 10.

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

For all have sinned, and come short of the glory of God.—
ROM. 3: 22, 23.

VI.

THE FALL DEPRAVED MAN AND HE BECAME POSSESSED OF A CARNAL MIND.

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—GEN. 6: 5.

Behold, I was shapen in iniquity, and in sin did my mother conceive me.—PS. 51: 5.

The heart is deceitful above all things, and desperately wicked: who can know it?—JER. 17: 9.

From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.—MARK 7: 21, 22.

That which is born of the flesh is flesh.—JOHN 3: 6.

For to be carnally minded is death; but to be spiritually minded is life and peace.

The carnal mind [or rather the mind of the flesh] is

enmity against God; for it is not subject to the law of God, neither indeed can be. — ROM. 8: 6, 7.

And you hath he quickened, who were dead in trespasses and sins . . . and were by nature the children of wrath, even as others. — EPH. 2: 1, 3.

They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one. — PS. 14: 3.

There is not a just man upon earth, that doeth good, and sinneth not. — ECCLES. 7: 20.

We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. — ISA. 64: 6.

There is none righteous, no, not one. — ROM. 3: 10.

There is no difference; for all have sinned, and come short of the glory of God. — ROM. 3: 22, 23.

VII.

CARNAL MIND EXISTING AFTER CONVERSION.

It existed in some of the members of the Church at Corinth.

NOTE. — "Carnal mind," "mind of the flesh," "the flesh," "old man," "body of sin," are Bible terms used to express one and the same general idea.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? — 1 COR. 3: 1-4.

The Apostle's case.

Sanctify them through thy truth, thy word is truth.

— JOHN 17: 17.

Compared with JOHN 17: 6-8, 14. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I have given them thy word; and the world hath hated them, because they are not of the world.

NOTE. — We understand the baptism of the Holy Ghost in the two following instances, as explained by Acts 19: 2, 6, to be "since they believed," and to be the "purifying the heart by faith." — ACTS 15: 19.

The converts at Ephesus.

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues and prophesied. — ACTS 19: 2, 6.

Cornelius.

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nations of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. And Cornelius said, Four days ago I was fasting until this hour: and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? — ACTS 10: 22, 30, 31, 44, 47.

The Thessalonian Church.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. — 1 THESS. 5: 23.

VIII.

CARNAL MIND CANNOT ENTER HEAVEN.

It is enmity against God.

Because the carnal mind is enmity against God. — ROM. 8: 7.

It is not subject to the law of God, neither indeed can be. — ROM. 8: 7.

It is death.

For to be carnally minded is death, but to be spiritually minded is life and peace. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. — ROM. 8: 6, 13.

For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting. — GAL. 6: 8.

Cannot please God.

So then they that are in the flesh cannot please God. — ROM. 8: 8.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who, knowing the judgment of God, that they which commit such things are

worthy of death, not only do the same, but have pleasure in them that do them. — ROM. 1: 28-32.

Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. — GAL. 5: 19-21.

IX.

REMEDY FOR THE CARNAL MIND.

1. Washing.

Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be whiter than snow. — PS. 51: 5-7.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? — JER. 4: 14.

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. — ISA. 4: 4-6.

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And I said unto him, Sir, thou

knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. — REV. 1: 5; 7: 14.

2. Cleansing.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. — 1 JOHN 1: 7.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. — PS. 51: 2.

Who can understand his errors? cleanse thou me from secret faults. — PS. 19: 12.

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have transgressed against me. — JER. 33: 8.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. — 1 JOHN 1: 9.

X.

KNOWLEDGE IS ESSENTIAL TO SINNING.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. — JAMES 4: 17.

And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin. — ROM. 14: 23.

And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. — LUKE 12: 47.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. — JOHN 9: 39-41.

Because the law worketh wrath: for where no law is, there is no transgression. — ROM. 4: 15.

Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. — ROM. 3: 20.

XI.

SIN A VOLUNTARY VIOLATION OF A KNOWN LAW.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. — 1 JOHN 3: 4.

And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein: I will send a sword after them, till I have consumed them. — JER. 9: 13, 16.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. — GEN. 3: 6.

(The Ten Commandments, all of which imply a mental or physical act.) — EX. 20: 3-18.

Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God. — DEUT. 1: 26.

And they sinned yet more against him by provoking the Most High in the wilderness. — PS. 78: 17.

But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. — JER. 7: 23, 24.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. — 1 JOHN 2: 4.

So that they are without excuse, because that when they knew God they glorified him not as God. — ROM. 1: 20, 21.

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another). — ROM. 2: 12-15.

He that committeth sin is of the devil. — 1 JOHN 3: 8.

XII.

SIN NOT IMPUTED WHERE NO SIN WAS INTENDED.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. — JAMES 4: 17.

If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. — JOHN 15: 22.

Sin is not imputed where there is no law. — ROM. 5: 13.

For where there is no law, there is no transgression. — ROM. 4: 15.

I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. — ROM. 7: 7.

Then Jesus said, Father, forgive them; for they know not what they do. — LUKE 23: 34.

Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. [Margin, by error, that is, unintentionally. Ed.] And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. These six cities shall be a refuge, both for the children of Israel, and for the stranger,

and for the sojourner among them; that every one that killeth any person unawares may flee thither. And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Or if he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait, that he die; or in enmity smite him with his hand, that he die; he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him. But if he thrust him suddenly without enmity, or have cast upon him anything without laying of wait, or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm; then the congregation shall judge between the slayer and the revenger of blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. — NUM. 35: 11-25.

The slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand: because he smote his neighbor unwittingly, and hated him not beforetime. — JOSHUA 20: 3-5.

XIII.

NO LICENSE TO SIN.

My little children, these things write I unto you, that ye sin not. — 1 JOHN 2: 1.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. — 1 JOHN 3: 4.

All unrighteousness is sin. — 1 JOHN 5: 17.

The soul that sinneth, it shall die. — EZEK. 18: 4.

Awake to righteousness, and sin not. — 1 COR. 15: 34.

Stand in awe, and sin not. — Ps. 4: 4.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the work of the devil. — 1 JOHN 3: 8.

But when the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. — EZEK. 18: 24.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? — ROM. 6: 1, 2.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. — ROM. 6: 23.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. — ROM. 6: 12.

XIV.

SALVATION FROM SIN OF GOD AND FOR MAN.

To him that ordereth his conversation aright will I show the salvation of God. — Ps. 50: 23.

Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. — JER. 3: 23.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up a horn of salvation for us in the house of his servant David; . . . To give knowledge of salvation unto his people by the remission of their sins. — LUKE 1: 68, 69, 77.

Thou shalt call his name Jesus: for he shall save his people from their sins. — MATT. 1: 21.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. — ACTS 4: 12.

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. — ACTS 13: 26.

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation. — 2 COR. 6: 2.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. — PHIL. 2: 12.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. — 1 THESS. 5: 9.

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. — 2 THESS. 2: 13.

Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. — 1 PET. 5: 9.

For mine eyes have seen thy salvation. — LUKE 2: 30.

XV.

SALVATION FROM, NOT IN SIN.

Thou shalt call his name Jesus: for he shall save his people from their sins. — *MATT.* 1: 21.

Who gave himself for us, that he might deliver us from this present evil world, according to the will of God our Father. — *GAL.* 1: 4.

That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness, all the days of our life. — *LUKE* 1: 74, 75.

If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. — *2 COR.* 5: 17.

Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. — *1 PET.* 1: 9, 10.

If we say we have fellowship with him, and walk in darkness [sin], we lie, and do not tell the truth. — *1 JOHN* 1: 6.

I have written unto you, young men, because ye are strong and the word of God abideth in you, and ye have overcome the wicked one. — *1 JOHN* 2: 14.

And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth had not seen him, neither known him. He that commiteth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. — *1 JOHN* 3: 3, 4, 5, 6, 7, 8, 9.

And we know that the Son of God is come, and hath

given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. — 1 JOHN 5: 20.

XVI.

SALVATION THROUGH THE BLOOD.

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. — LEV. 17: 11.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. — EXOD. 12: 13.

But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. — JOHN 19: 34.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. — JOHN 6: 53-56.

Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. — ACTS 20: 28.

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. — ROM. 3: 25.

Much more then, being now justified by his blood, we shall be saved from wrath through him. — ROM. 5: 9.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. — EPH. 1: 7.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. — EPH. 2: 13.

In whom we have redemption through his blood, even the forgiveness of sins.

And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. — COL. 1: 14, 20.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And almost all things are by the law purged with blood; and without shedding of blood is no remission. — HEB. 9: 14, 22.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. — HEB. 10: 19.

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. — HEB. 12: 24.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. — HEB. 13: 12.

Elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

But with the precious blood of Christ, as of a lamb without blemish and without spot. — 1 PETER 1: 2, 19.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. — 1 JOHN 1: 7.

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one. — 1 JOHN 5: 6, 8.

Unto him that loved us, and washed us from our sins in his own blood. — REV. 1: 5.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. — REV. 5: 9.

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. — REV. 7: 14.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. — REV. 12: 11.

XVII.

SALVATION IS BY WAY OF REPENTANCE.

DEFINITIONS.

“Conviction of sin, producing real desires and sincere resolutions of amendment.” — *Wesley*.

“True repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavors after, future obedience.” — *Wesleyan Methodist Catechism, Old*.

“Repentance is a sight and sense of the evil of sin as leads you to loathe both it and yourself, in the presence of God, for having been guilty of it, attended by such unfeigned humiliation and contrition of spirit as constrains you to confess its evil and forsake it altogether.” — *Rev. J. S. Pipe*.

“Evangelical repentance is that gracious contrition of spirit in which the heart is humbled and melted toward God, mercy implored from him as a justly offended sovereign, and sin seen in its deformity, hated and forsaken.” — *Dr. Wardlaw.*

The little Greek word means “after-thought,” or “after-concern,” implying such an anxiety or concern on account of something that has been wrong, and implies a change of mind to right views, right feelings, and right conduct. So the idea is expressed in some form of the word “turn” and its combinations, as “turn to the Lord,” turn away from the evil of your doings, etc. So true repentance implies turning away from sin and turning to God. In the proper study of the word “repent,” it is needful to include this class of Scriptures as well as those passages which in our English Bibles use the express word “repent.”

1. Legal repentance. Regret for having done a thing that we ought not, because it exposes us to penalty or punishment. Worldly sorrow.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. — MATT. 27: 3-5.

2. Godly repentance implies sorrow toward God, sorrow for an offence done as well as for liability to punishment.

Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.” — Ps. 51: 4.

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. — 2 COR. 7: 9, 10.

3. Repentance implies a confession of sin.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. — PS. 32: 5.

I acknowledge my transgressions: and my sin is ever before me. — PS. 51: 3.

Heal my soul; for I have sinned against thee. — PS. 41: 4.

4. Repentance implies forsaking of sin.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. — ISA. 56: 6, 7.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land. — 2 CHRON. 7: 14.

If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroath from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hands of the Philistines. — 1 SAM. 7: 3.

5. Repentance commanded.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. — MATT. 4: 17.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. — MARK 1: 15.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. — REV. 2: 5.

6. Repentance essential to salvation.

They went out, and preached that men should repent. — MARK 6: 12.

Except ye repent, ye shall all likewise perish. — LUKE 13: 3.

7. Repentance precedes pardon.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. — ACTS 3: 19.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. — ACTS 5: 31.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. — ACTS 8: 22.

8. Repentance our work.

See above 7, 6, 5, etc.

9. God co-operates with our action in genuine repentance.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel. — ACTS 5: 31.

Instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. — 2 TIM. 2: 25.

10. Saving faith follows penitence.

The impenitent soul may be convicted, and believe the gospel is true in a general way, but he cannot exercise the faith that takes hold on Christ as his personal Saviour till he repents. So Mark 1: 15, "Repent ye and believe the gospel;" and Paul in Acts 20: 21, "testifying repentance toward God," and then, "faith toward our Lord Jesus Christ." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the pres-

ence of the Lord." See also Zech. 12: 10 below, under No. 12.

11. Repentance is only for something we have done. We cannot be sorry toward God for that which we never committed. In above and all other instances given in the Bible, confession and repentance involve personal responsibility. Where there is none, there can be no repentance. So while we can confess the lies we have told, we can never own to God that we had any responsibility in being born depraved.

12. Fruit or proof of true penitence.

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. — 2 COR. 7: 11.

God saw their works, that they turned from their evil way. — JONAH 3: 10.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. — ZECH. 12: 10.

If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.—*JER. 4: 1-4.*

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God.

And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them.—*EZEK. 37: 23, 24.*

XVIII.

SALVATION IS BY WAY OF FORGIVENESS OR PARDON.

Repentance is man's part, but forgiveness is from God. Man can repent, but he cannot forgive himself. We can only be forgiven for something we have done, not for what we are. Pardon refers to an act, not to a state. We expect pardon for transgression, but cleansing for unrighteousness.

1. God forgives.

And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?—*LUKE 5: 21.*

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.—*ISA. 43: 25.*

And the Lord passed by before him, and proclaimed,

The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. — *Ex. 34: 6, 7.*

2. Forgiveness through the atonement.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. — *EPH. 1: 7.*

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. — *ACTS 13: 38.*

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. — *ROM. 3: 25.*

In whom we have redemption through his blood, even the forgiveness of sins. — *COL. 1: 14.*

3. Forgiveness requires confession.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. — *1 JOHN 1: 9.*

And it shall be, when he shall be guilty of one of these things, that he shall confess that he hath sinned in that thing. — *LEV. 5: 5.*

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. — *HOS. 5: 15.*

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. — *PROV. 28: 13.*

And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly. — *2 SAM. 24: 10.*

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their

wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. — 2 CHRON. 7: 14.

4. Forgiveness is for acts done.

Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. — JER. 3: 13.

We have sinned with our fathers, we have committed iniquity, we have done wickedly. — Ps. 106: 6.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. — ACTS 5: 31.

5. We cannot be pardoned if we purpose to continue sinning.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. — ISA. 55: 7.

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein? — ROM. 6: 1, 2.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? — ROM. 6: 12, 13, 14, 16.

He that committeth sin is of the devil. — 1 JOHN 3: 8.

XIX.

SALVATION IS BY WAY OF JUSTIFICATION AND
CONVERSION.

1. God the author of salvation.

Who shall lay anything to the charge of God's elect? It is God that justifieth. — ROM. 8: 33.

Whom he called, them he also justified. — ROM. 8: 30.

That being justified by his grace, we should be made heirs according to the hope of eternal life. — TITUS 3: 7.

2. Faith the instrumental cause.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. — ROM. 5: 1.

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteous which is of God by faith. — PHIL. 3: 9.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. — ROM. 4: 5.

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. — ROM. 3: 30.

3. Obedience to law does not justify.

Not of works, lest any man should boast. — EPH. 2: 9.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. — GAL. 5: 4.

Therefore we conclude that a man is justified by faith without the deeds of the law. — ROM. 3: 28.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. — ROM. 4: 5.

But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. — GAL. 3: 11.

4. Justification "by his blood."

Much more then, being now justified by his blood, we shall be saved from wrath through him. — ROM. 5: 9.

He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. — ISA. 53: 11.

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. — COL. 1: 20.

But with the precious blood of Christ, as of a lamb without blemish and without spot. — 1 PET. 1: 19.

5. Justification is for actual transgression.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. — ACTS 13: 39.

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. — ROM. 5: 16.

For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. — ROM. 2: 25.

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. — ROM. 3: 30.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God me merciful to me a sinner. I tell you, this man went down to his house justified rather than the other. — LUKE 18: 13, 14.

6. A present realized fact.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. — ROM. 5: 1.

To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. — ROM. 3: 26.

And by him all that believe are justified from all things,

from which ye could not be justified by the law of Moses. — ACTS 13: 39.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other. — LUKE 18: 13, 14.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. — 1 COR. 6: 11.

7. Manifest by good works.

Good works follow rather than precede the work of justification, as an unjustified man is an unsaved man,—a sinner. And yet the believing unto justification, being the work of a repentant sinner, is a good work. At any rate the relation a soul sustains to God as saved or unsaved gives the cast of character to all his acts as good or bad. See life of Paul, David, Peter, Mary Magdalene, and the character lines in all the Epistles.

XX.

SALVATION IS BY WAY OF REGENERATION.

1. Wrought by the agency of the Holy Spirit.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.— JOHN 3: 5, 6, 8.

2. Effected by God.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. — JOHN 1: 13.

3. Effected by Christ.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. — 1 JOHN 2: 29.

4. It is called being born again.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. — JOHN 3: 3.

5. Born of the Spirit.

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. — 1 JOHN 5: 6.

6. Gives victory over the world.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. — 1 JOHN 5: 4.

7. Love to Christ and his people.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God. — 1 JOHN 4: 7.

8. Love for the Word of God.

His delight is in the law of the Lord; and in his law doth he meditate day and night. — Ps. 1: 2.

9. It is internal, invisible, and inexplicable.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. — JOHN 3: 8.

10. Passing from death unto life.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. — 1 JOHN 3: 14.

13. A new creature.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. — 2 COR. 5: 17.

14. Produces likeness to God.

And that ye put on the new man, which after God is created in righteousness and true holiness. — EPH. 4: 24.

15. Produces hatred to sin.

And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. My little children, let us not love in word, neither in tongue; but in deed and in truth. — 1 JOHN 3: 5, 9, 18.

XXI.

SALVATION IS BY WAY OF ADOPTION.

1. Regeneration precedes adoption.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. — GAL. 4: 6, 7.

To redeem them that were under the law, that we might receive the adoption of sons. — GAL. 4: 5.

2. We must first be Christ's.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. — GAL. 3: 29.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. — JOHN 1: 12.

3. The Holy Spirit and sonship.

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bond-

age again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. — ROM. 8: 14-17.

4. How adopted?

But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me. — JER. 3: 19.

Even to them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. — ISA. 56: 5.

5. Blessings of adoption.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. And every man that hath this hope in him purifieth himself, even as he is pure. — 1 JOHN 3: 1, 3.

And truly our fellowship is with the Father, and with his son Jesus Christ. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. — 1 JOHN 1: 3, 7.

XXII.

SALVATION IS BY WAY OF SANCTIFICATION.

A BIBLE TERM. TEXTS IN GENERAL.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and

sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. — 1 PET. 1: 2.

That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. — ACTS 26: 18.

And it came to pass, when the priests were come out of the holy place: for all the priests that were present were sanctified, and did not then wait by course. — 2 CHRON. 5: 11.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all. — HEB. 10: 10.

Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth. — JOHN 17: 17, 19.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. — 1 COR. 1: 30.

Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. — 2 THESS. 2: 13.

And the heathen shall know that I the Lord do sanctify Israel. — EZEK. 37: 28.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. — 1 THESS. 5: 23.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. — JUDE 1: 1.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. — HEB. 2: 11.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. — HEB. 13: 12.

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. — ROM. 15: 16.

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. — 1 COR. 1: 2.

For this is the will of God, even your sanctification. — 1 THESS. 4: 3.

XXIII.

SANCTIFICATION OR HOLINESS.

SAME IDEA, EXPRESSED BY THE WORD "HOLINESS."

But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. — 1 PET. 1: 15, 16.

To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. — 1 THESS. 3: 13.

Follow peace with all men, and holiness, without which no man shall see the Lord. — HEB. 12: 14.

Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ. — 1 PET. 2: 5.

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. — LUKE 1: 74, 75.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. — 2 COR. 7: 1.

Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. — LEV. 20: 7.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. — EPH. 5: 27.

Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. — LEV. 19: 2.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. — ROM. 6: 22.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. — EPH. 1: 4.

For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. — LEV. 11: 45.

Worship the Lord in the beauty of holiness. — 1 CHRON. 16: 29.

Give unto the Lord the glory due unto his holy name; worship the Lord in the beauty of holiness. — PS. 29: 2.

But a lover of hospitality, a lover of good men, sober, just, holy, temperate, etc. — TITUS 1: 8.

That we might be partakers of his holiness. — HEB. 12: 10.

Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. — PS. 86: 2.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. — ISA. 35: 8.

To present you holy, and unblamable, and unreprouvable, in his sight. — COL. 1: 22.

To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. — 1 THESS. 3: 13.

The aged women likewise, that they be in behavior as becometh holiness. — TITUS 2: 3.

But upon Mount Zion shall be deliverance, and there shall be holiness. — OBA. 17.

In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts. — ZECH. 14: 20, 21.

Thy testimonies are very sure; holiness becometh thy house, O Lord, forever. — *PS.* 93: 5.

Israel was holiness unto the Lord, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord. — *JER.* 2: 3.

For Herod feared John, knowing that he was a just man and a holy, and observed him. — *MARK* 6: 20.

Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe. — *1 THESS.* 2: 10.

For after this manner in the old time the holy women also, who trusted in God, adorned themselves. — *1 PET.* 3: 5.

We have designedly made the above quotations quite lengthy, because so many people who own Bibles declare, "It is not a Bible doctrine."

XXIV.

WHAT KIND OF HOLINESS WE MEAN.

Inasmuch as some are willing to admit, when faced with the open Bible and its multiform statements, that it is in the Bible, but deny what they call "our kind of holiness," or "modern holiness," we will try to show below what we mean by "OUR KIND."

1. It is commanded by God.

Because it is written, Be ye holy: for I am holy. — *1 PET.* 1: 16.

For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. — *LEV.* 11: 44.

2. It is provided by Christ.

Husbands, love your wives, even as Christ also loved the church and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word,

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. — EPH. 5: 25-27.

3. Wrought by the Holy Ghost.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

And put no difference between us and them, purifying their hearts by faith. — ACTS 15: 8, 9.

4. Received by faith.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. — ACTS 26: 18.

5. Produces an actual experience.

Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. — PS. 86: 2.

Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. — ISA. 6: 5-8.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. — JOB 1: 1.

Not for any injustice in mine hands: also my prayer is pure.

Also now, behold, my witness is in heaven, and my record is on high. — JOB 16: 17, 19.

Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. — PHIL. 3: 15.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. — JUDE 1.

6. It renders life acceptable and blameless before God.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. — 1 THESS. 5: 23.

According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. — EPH. 1: 4.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

For he that in these things serveth Christ is acceptable to God, and approved of men. — ROM. 14: 17, 18.

That ye may approve things that are excellent: that ye may be sincere and without offence till the day of Christ. — PHIL. 1: 10.

7. It is for this life.

The oath which he sware to our father Abraham,

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteous before him, all the days of our life. — LUKE 1: 73, 74, 75.

8. It is necessary to enter heaven.

Follow peace with all men, and holiness, without which no man shall see the Lord. — HEB. 12: 14.

9. Jesus prayed for it.

Sanctify them through thy truth: thy word is truth.

And for their sakes I sanctify myself, that they also might be sanctified through the truth. — JOHN 17: 17, 19.

10. Has a name.

And an highway shall be there, and a way, and it shall be called, The way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. — ISA. 35: 8.

11. Its professors have a name.

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. — ISA. 4: 3.

Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord. — EZEK. 36: 37, 38.

12. Makes its possessors partakers of Christ.

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. — HEB. 3: 14.

13. And of his holiness.

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. — HEB. 12: 10.

14. Become partakers of the divine nature.

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. — 2 PET. 1: 4.

15. The same we are to have in heaven.

Herein is our love made perfect, that we may have bold-

ness in the day of judgment: because as he is, so are we in this world.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. — 1 JOHN 4: 17, 18.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. — REV. 5: 9, 10.

XXV.

HOLINESS ESSENTIAL.

1. We are to be God-like, and God is holy.

Be ye holy; for I am holy. — 1 PET. 1: 16.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. — REV. 4: 8.

2. Requires it in his people.

Ye shall be holy men unto me. — EX. 22: 31.

Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. — LEV. 20: 7.

3. He calls his people a holy priesthood.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable unto God by Jesus Christ. — 1 PET. 2: 5.

4. The Father chose them to be holy.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. — EPH. 1: 4.

5. Christ died that they might be holy.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. — EPH. 5: 27.

6. The Spirit was given that they might be holy.

Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. — 2 THESS. 2: 13.

7. God created them in holiness.

And that you put on the new man, which after God is created in righteousness and true holiness. — EPH. 4: 24.

8. He calls them.

For God hath not called us unto uncleanness, but unto holiness. — 1 THESS. 4: 7.

9. Establishes the heart.

To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. — 1 THESS. 3: 13.

10. They are to serve him.

In holiness and righteousness before him, all the days of our life. — LUKE 1: 75.

11. They are to follow.

Follow peace with all men, and holiness, without which no man shall see the Lord. — HEB. 12: 14.

12. They are to have their fruits

But now being made free from sin, and become servants to God, have your fruit unto holiness, and the end everlasting life. — ROM. 6: 22.

13. Offer their bodies.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. — ROM. 12: 1.

14. They shall be presented holy.

In the body of his flesh through death, to present you holy and unblamable and unprovable in his sight. — COL. 1: 22.

15. They shall be holy.

He that is unjust, let him be unjust still. — REV. 22: 11.

XXVI.

CHRISTIAN PERFECTION.

1. It is heart perfection.

Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day. — 1 KINGS 8: 61.

I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. — 2 KINGS 20: 3.

Know thou the God of thy father, and serve him with a perfect heart and with a willing mind. — 1 CHRON. 28: 9.

And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. — 2 CHRON. 19: 9.

I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. — PS. 101: 2.

2. It is perfect love.

No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us. . . . Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. — 1 JOHN 4 12 17, 18.

3. It is something God has commanded.

I am the Almighty God: walk before me, and be thou perfect. — GEN. 17 : 1.

Thou shalt be perfect with the Lord thy God. — DEUT. 18 : 13.

Be ye therefore perfect, even as your Father which is in heaven is perfect. — MATT. 5 : 48.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. — 2 COR. 7 : 1.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. — 2 COR. 13 : 11.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and faith toward God. — HEB. 6 : 1.

4. It is something to be prayed for.

I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast loved me. — JOHN 17 : 23.

For we are glad when we are weak, and ye are strong; and this also we wish, even your perfection. — 2 COR. 13 : 9.

Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ. — HEB. 13 : 21.

But the God of grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. — 1 PET. 5 : 10.

5. It is something provided in the plan of salvation.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. — EPH. 4: 11, 12, 13.

Whom we preach, warning every man in all wisdom, that we may present every man perfect in Christ Jesus. — COL. 1: 28.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. — 2 TIM. 3: 16, 17.

6. There are spiritual evidences of the experience.

Noah was a just man and perfect in his generations, and Noah walked with God. — GEN. 6: 9.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. — JOB. 1: 1.

Mark the perfect man, and behold the upright: for the end of that man is peace. — PSA. 37: 37.

XXVII.

ENTIRE SANCTIFICATION.

There is a difference between sanctification and entire sanctification. Sanctification begins in regeneration. If it ended there, and was entire there, converted persons could not be urged to “go on unto perfection,” nor could they be urged to “grow into it,” nor could it be said to be attained by growth, for regeneration is instantaneous.

1. Believers required to obtain the grace.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this will we do, if God permit. — HEB. 6: 1-3.

2. Paul prays for the soundly converted Thesalonians that they may be entirely sanctified.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it. — 1 THESS. 5: 23, 24.

3. Jesus prays for the disciples, whose names he declares “were written in heaven,” that they might be sanctified.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. — JOHN 17: 15-17.

4. Fruit-bearing branches of the vine are purged.

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. — JOHN 15: 1, 2.

5. Those enjoying adoption and the hope it inspires are declared to “purify” themselves.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. — 1 JOHN 3: 1-3.

6. Those who are designated as “dearly beloved” are urged to “perfect holiness” in the fear of the Lord.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. — 2 COR. 7: 1.

It is admitted that there is a measure of sanctification attending pardon, but it extends only to the uncleanness acquired in the committing of sin. All that is incurred in the act of sinning must be adjusted or settled when the settlement of the act is made. If, therefore, there is no depravity of the nature lying back of this, no inheritance of a sinful nature, we are free to say there is no need of “entire sanctification.” Inherited sinfulness (see chapter “Double Cure”) cannot be pardoned away, for it is not our act, and for being so born we cannot feel blame-worthy, nor can we confess it as our sin. We do not, and it remains after all the acquired uncleanness of committed sin has been removed, and when it is removed, not by pardon, nor regeneration (which takes nothing away), nor by adoption, we call it “entire sanctification.” No further cleansing is needed to adjust us in our nature to God’s likeness. So we call it “entire,” or, as Paul wrote it, “wholly.” 1 Thess. 5: 23.

XXVIII.

HOLINESS EXPERIENCED AFTER CONVERSION
OR JUSTIFICATION.1. *Case of Cornelius.*

1. His character.

A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. — ACTS 10: 2.

He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. — ACTS 10: 3, 4.

God sends an angel to him, who tells him his prayers are heard.

2. He obeys God.

And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually. — ACTS 10: 7.

3. He was ready to hear God.

Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. — ACTS 10: 33.

4. But yet had not received the Holy Ghost.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on

the Gentiles also was poured out the gift of the Holy Ghost. — ACTS 10: 44, 45.

5. This baptism Peter explains to be the same as they received at Pentecost.

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. — ACTS 11: 15.

2. *Case of the Corinthian Church.*

And I, brethren, could not speak unto you as unto carnal, even as unto babes in Christ.

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? — 1 COR. 3: 1-3.

3. *Case of the Thessalonian Church.*

Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost — 1 THESS. 1: 3-6.

They had “faith, love, and patience;” they “heard the word;” “became followers;” and were “ensamples to believers;” and yet there was a “lack.”

Night and day praying exceedingly that we might perfect that which is lacking in your faith. — 1 THESS. 3: 10.

And that lack was that they might have “unblamable holiness.”

To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. — 1 THESS. 3: 13.

It is therefore evident that they were converted but not sanctified wholly.

And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. — 1 THESS. 5: 23.

Evident from the commands to the sinner, three of which are to “Repent,” “Believe,” “Be born again,” and those to the regenerate which are “Be ye holy, for I am holy,” “Perfect holiness in the fear of the Lord,” “Go on unto perfection,” “Be ye also perfect.”

4. *Evident from the nature of the work.*

Pardon is for actual transgression.

Blessed is he whose transgression is forgiven, whose sin is covered. — Ps. 32: 1.

Sanctification or cleansing is for depravity, and is met by cleansing, not by pardon.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. — Ps. 51: 2, 5, 6, 7.

HARRY MAY.

XXIX.

THE BIBLE TEACHES TWO EXPERIENCES.

1. *The disciples of Christ were converted before the day of Pentecost.*

As many as received him [Christ], to them gave he power to become the sons of God, even to them that believe on his name. — JOHN 1: 12.

1. Jesus calls the twelve.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. — MATT. 10: 1.

2. Surely not sinners to do so again.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. — MATT. 10: 16.

Strange that these Christians should be as wolves.

3. Jesus said unto them.

For it is not ye that speak, but the Spirit of your Father which speaketh in you. — MATT. 10: 20.

4. Jesus ordains them.

And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils. — MARK 3: 14, 15.

Surely not sinners to preach the gospel.

5. Their names were written in heaven.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. — LUKE 10: 20.

6. Jesus says.

Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones. — MATT. 19: 28.

7. Jesus says.

I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. — JOHN 17: 8.

8. Kept by Jesus.

While I was with them in the world, I kept them in thy name. — JOHN 17: 12.

9. Jesus' prayer.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Sanctify them through thy truth: thy word is truth.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word [in all ages]. — JOHN 17: 9, 17, 19, 20.

2. *Illustrations and doctrines.*

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town [because of their unbelief]; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. — MARK 8: 22-25.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. — JOHN 15: 2.

But ye shall receive power, after that the Holy Ghost is

come upon you. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. — ACTS 1: 8; 2: 1-4.

Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; . . . were healed. And there was great joy [pardon] in that city. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. — ACTS 8: 5-8, 12, 14-17.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. — ACTS 26: 18.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. — ROM. 5: 1, 2.

And in this confidence I was minded to come unto you before, that ye might have a second benefit [grace]. — 2 COR. 1: 15.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. And ye became followers . . . of the Lord, having received the word . . . with much joy of the Holy Ghost. — 1 THESS. 1 : 2-4, 6.

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. — 1 THESS. 3 : 10.

For this is the will of God, even your sanctification. — 1 THESS. 4 : 3.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. — 1 THESS. 5 : 23, 24.

HARRY MAY.

XXX.

HOLINESS RECEIVED ON CONDITIONS.

1. *Offered to those who were regenerate.*

1. The disciples.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. — John 17 : 15-17.

2. The Thessalonian Christians.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.—1 THESS. 1: 5, 6, 9.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it.—1 THESS. 5: 23, 24.

3. The Hebrew converts.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.—HEB. 6: 1.

4. John's statement.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure.—1 JOHN 3: 1-3.

5. The Roman Christians.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—ROM. 6: 11-13.

2. *Consecration a condition.*

I beseech you therefore, brethren, by the mercies of

God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. — ROM. 12: 1, 2.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. — ROM. 6: 13.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. — 2 COR. 6: 1.

3. *Faith a condition.*

And put no difference between us and them, purifying their hearts by faith. — ACTS 15: 9.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. — ACTS 26: 18.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. — HEB. 11: 6.

XXXI.

HOLINESS A SECOND WORK OR EXPERIENCE.

As it is not the object of the Bible simply to teach the nature and locate the time of the experience, we should not expect to find it in every experience given. In this respect holiness is treated the same as justification, repentance, or pardon. Yet for each feature of salvation there are sufficient illustrations. The doctrine of entire sancti-

fication is treated in this respect as are the other doctrines. If there is a difference, the illustrations of those receiving the "second grace" are more abundant.

ADAM, THE FATHER OF THE RACE,

was created as pure and holy as God could make him. This is proved by his fall. While his possession of this grace before the fall had some characteristics that ours cannot have, yet we can be fully restored to his relationship, and possess the same perfect union and communion. Our disadvantage is that up to the time of his fall he neither had a carnal nature, nor did he know what sin was by experience. We began with this knowledge, experience, and possession, in seeking holiness.

ABRAHAM.

Justified.

He believed in the Lord; and he counted it to him for righteousness. — GEN. 15: 6.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. — ROM. 4: 3.

Sanctified, twenty-four years after being called from Haran.

I am the Almighty God; walk before me, and be thou perfect [sincere, upright, undefiled]. And Abram fell on his face: and God talked with him. Thy name shall be called Abraham. — GEN. 17: 1, 3, 5.

Change of name indicating change of character and disposition.

JACOB.

Justified.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Bethel: but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

So that I come again to my father's house in peace; then shall the Lord be my God:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. — GEN. 28: 16-22.

Sanctified wholly.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I

have seen God face to face, and my life is preserved.—
GEN. 32: 24-50.

MOSES.

Justification.

Moses fled from the face of Pharaoh.—GEN. 2: 15.

Moses . . . refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—HEB. 11: 24, 25.

In an accepted condition before God.

Sanctification.

The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses: and he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.—EX. 3: 2-5.

ISAIAH.

In studying Isaiah's case look up the chronology closely, as to dates, in chapters 1: 1 and 6: 1.

Justified. Chapters I-VI.

Sanctified. Chapter VI.

ZACHARIAS.

Justified.

Walking in all the commandments and ordinances of the Lord blameless.—LUKE 1: 6.

Fully justified.

Consecrates fully.

His name is John. — LUKE 1: 63.

Realizes the meaning of the promise.

Being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him all the days of our life. — LUKE 1: 74, 75.

FOR THE EXAMPLE OF THE DISCIPLES

see chapter XXIX. Compare also carefully John 17: 1-20, Luke 24: 49, Acts 2: 1-21.

XXXII.

THE DOUBLE CURE.

We have been singing for more than a generation :—

“Be of sin the double cure,
Save me, Lord, and make me pure.”

If the wrong of sin has a double hurt, then the remedy should be twofold. It is, beyond all question, a fact that the race is affected both in practice and in character, and therefore the presumption is that the benefit of the atonement has in it a twofold remedy.

To the law and testimony: if they speak not according to this word, it is because there is no light in them. — ISA. 8: 20.

1. *The natural man is both sinful and a sinner. He is bad in principle, or depraved, and bad in practice, or a transgressor of law.*

1. Bad in disposition and inward thought, that is in character, as behind all activity.

And the Lord smelled a sweet savor, and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. — GEN. 8: 21.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. — GEN. 6: 5.

The earth also was corrupt before God; and the earth was filled with violence.

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. — GEN. 6: 11, 12.

They are corrupt, they have done abominable works, there is none that doeth good.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. — Ps. 14: 1, 2, 3.

Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. — ECCL. 9: 3.

The heart is deceitful above all things, and desperately wicked: who can know it? — JER. 17: 9.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. — MATT. 12: 34, 35.

But those things which proceed out of the mouth come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. — MATT. 15: 18, 19.

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. — ROM. 7: 5.

2. Bad in practice. The unsaved man a practical sinner, as well as bad in disposition, desire, and motive.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. — PS. 14: 2, 3.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. — ISA. 53: 6.

Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me. — JER. 16: 11, 12.

But they like men have transgressed the covenant: there have they dealt treacherously against me. — HOSEA 6: 7.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. — ROM. 2: 1.

Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned. — ROM. 5: 12.

2. *Sinfulness or depravity is inherited.*

And Adam begat a son in his own likeness. — GEN. 5: 3.

For the children of Israel, and the children of Judah, have only done evil before me from their youth. — JER. 32: 30.

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. — EX. 20: 5.

And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. — LEV. 26: 36.

But as for you, your carcasses, they shall fall in this wilderness.

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. — NUM. 14: 32, 33.

Thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, The Mighty God, The Lord of hosts, is his name. — JER. 32: 18.

Our fathers have sinned, and are not; and we have borne their iniquities. — LAM. 5: 7.

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. — JER. 31: 29.

Behold, I was shapen in iniquity; and in sin did my mother conceive me. — PS. 51: 5.

O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. — JER. 16: 19.

The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. — PS. 58: 3.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — ROM. 5: 12.

3. *As infants we cannot be responsible for being born depraved.*

For until the law sin was in the world: but sin is not imputed when there is no law. — ROM. 5: 13.

Because the law worketh wrath: for where no law is, there is no transgression. — ROM. 4: 15.

For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. — ROM. 9: 11.

Having therefore never committed our depravity, we cannot ask God to forgive us for that for which we are not responsible. Pardon and forgiveness cannot therefore be the remedy for a depraved inherited nature, for pardon is for transgressions. So we find the Scriptures providing a remedy for each hemisphere of our wrongness, namely, for our *unclean state*, cleansing; for our *actual transgressions*, pardon and forgiveness; or justification and sanctification. (See under chapters on Justification and Sanctification.)

XXXIII.

JUSTIFIED AND SANCTIFIED LIFE DIFFERENT.

Every form of experience has its own form of manifestation or type of life. The soul truly under conviction cannot avoid acting like a convicted man. His whole expression is different from his appearance and actions when he has found pardon.

All genuine action arises and proceeds from the internal state of the person. The cry is in the heart before it is in the eye. The laugh begins inside before it expresses itself outwardly. This is a universal law of the soul. Carnality may effect it, but cannot change it. "Still out of the heart proceed" the outward activities.

It is the expression of this general law that results in showing a difference in the two experiences of justification and sanctification.

It should be borne in mind, however, that the greater difference is in the inward rather than the outward life. A justified man keeps the law. If he was sanctified he would only keep on keeping law. Life would not change in this respect.

1. In justified life there is no knowledge of any experience of being sanctified after having been justified. So when the person clear in justification gives his experience he makes no mention of being cleansed from sin, save the uncleanness belonging to committed sin acquired in the committing of the sin. But this is not being cleansed from the inherited sin, which the Scriptures represent as a subsequent work. (See chapters on "Holiness Experienced after Conversion.")

2. The justified man is honest and sincere, desiring to serve God, yet continually prays God "to cleanse him from the least and last remains of sin," and "to make him a whole-hearted Christian."

3. The sanctified man is honest and sincere, and prays God also, but in addition praises God for sanctifying him wholly and cleansing him from all sin. This is a matter of human experience and testimony.

4. The justified man knows of the inward presence of the carnal mind; the sanctified knows of its removal.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?—1 Cor. 3: 1-3.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. — 1 Cor. 6: 10, 11.

5. The sanctified man attends, enjoys, and supports the special holiness meetings, and reads and delights in holiness literature; the ordinary justified man does not.

6. The sanctified man is saved from the hanker after, and the enjoyment of, worldly amusements and ungodly entertainments too often sanctioned under church management. As a rule the unsanctified church membership delight in these things, make provision for them and defend them, finding fault with the sanctified people for refusing to run to this extent of rioting with them.

7. The justified man is always reasoning, debating, arguing, and inquiring about holiness; the sanctified man is always rejoicing that he has the experience. The one debates about it; the other knows he has it.

8. There is a great difference in the two experiences in the way of spiritual discernment.

9. In sanctification there is far greater endowment for service.

10. In sanctification there is much more liberty and victory of soul.

XXXIV.

JESUS RECOGNIZES THE HIGHER AND LOWER MEASURES OF RELIGIOUS LIFE.

Dr. M. F. Sadler says, "Christ distinctly recognizes two ways of religious life, the ordinary religious life and the life of perfection." This is evident from a number of special statements, but more particularly from the general trend of his teaching. We only call attention to a few of the special texts.

Praying the Father for the converted, believing disciples, whose names were written in heaven, and who were already one with Jesus, as he was one with the Father, John 17: 1-17, he says:—

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.—

JOHN 17: 16, 17.

I am come that they might have life, and that they might have it more abundantly. — JOHN 10: 10.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life ?

And he said unto him, Why callest thou me good ? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

He saith unto him, Which ? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet ?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. — MATT. 19: 16-21.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. — MARK, 10: 21.

Blessed are the pure in heart: for they shall see God. — MATT. 5: 8.

Be ye therefore perfect, even as your Father which is in heaven is perfect. — MATT. 5: 48.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. — MATT. 7: 6.

JESUS MAKES THE QUALITY OF THE HEART THE STANDARD OF ALL TRUE RELIGION.

For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of

darkness. If therefore the light that is in thee be darkness, how great is that darkness! — MATT. 6: 21-23.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.— MATT. 7: 16-20.

But those things which proceed out of the mouth come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murder, adulteries, fornications, thefts, false witness, blasphemies:

These are the things which defile a man: but to eat with unwashen hands defileth not a man.— MATT. 15: 18-20.

JESUS DISTINGUISHES BETWEEN EXTERNAL AND INTERNAL CONFORMITY TO LAW.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.— MATT. 7: 21-23.

JESUS REQUIRED THE LAW OF LOVE.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye ? do not even the publicans the same ?

And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? — MATT. 5: 44-47.

A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.— JOHN 13: 34, 35.

JESUS TAUGHT CLEANSING AS SOMETHING NEEDED
BY EVERY VINE OR BRANCH, NOT DIRECTL
FOR SINNERS.

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. — JOHN 15: 1, 2.

XXXV.

CONSENSUS OF VIEW.

Inasmuch as some deny the meaning we give to the word "sanctify" or "sanctification," or its many equivalents, we wish, for the benefit of any who may have doubts that we give the proper value and significance to the idea as expressed in the Scripture, to present a few statements from the "standards" of the various denominations and the reputed scholars and theologians whose ability to give the proper meaning of the word of God is undisputed. Our object is not to give these quotations as sources of authority, though they are such in the denominations where they are adopted as "standards," but to show that we are only affixing to the word a legitimate and world-wide and age-wide meaning.

CRUDEN, the author of the universally used Concordance, says concerning the spiritual significance of the word: "To sanctify is to make persons holy, who were impure and defiled before. 1 Cor. 6: 11. And this is the sense of the word in those passages of Scripture where the elect are said to be sanctified." He further makes several points of difference between sanctification and justification, in which he notes, in the first place, that "Justification is the absolution of a sinner from the guilt of sin and death; whereas sanctification is an alteration of qualities from evil to good."

HODGE, the Presbyterian divine and commentator, says: "We have already seen that the word *to sanctify* means, 1. To cleanse. 2. To render morally pure. 3. To consecrate, to regard as sacred, and hence to reverence or hallow." — *Notes on 1 Cor., 7th chapter.*

JACOBUS (Presbyterian). "This term [sanctify] has the Old Testament sense of setting apart to a sacred service, and the New Testament sense of spiritual purification." — *Notes on John 17: 17.*

DR. JOHN DICK (Presbyterian). "When we say that those who are justified by faith are also sanctified, our meaning is, that they are made holy, not merely by consecration to the service of God, but by the infusion of his grace which purifies them from the pollution of sin." — *Lectures on Theology.*

ALBERT BARNES (Presbyterian). "To sanctify means to render pure, or to cleanse from sins." "Who seek not only to have the external actions correct, but who desire to be holy in heart, and are so." "The general meaning is, that in regard to any and every sin of which we may be conscious, there is efficacy in the blood to remove it and to make us wholly pure." — *Notes on John and Matthew.*

REV. A. P. GRAVES (Baptist). "The prophet Isaiah tells us there is a highway of holiness, and the redeemed of the Lord shall walk in it. A friend of mine was once asked, 'What is sanctification?'

He replied, 'It is being satisfied with Christ.' I like this. It is scriptural, definite, and easily understood. If I were to define what I believe to be the 'higher Christian life' I should say, it is accepting and consciously walking in the fulness of Christ Jesus."—*From Earth to Heaven*, page 193.

THE BAPTIST LESSON QUARTERLY a few years since gave this answer to the question "What is sanctification?" "It is that work of God in a regenerated soul by which it is made holy."

THE PRESBYTERIAN CATECHISM answers the same question thus: "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness."

THE METHODIST CATECHISM answers: "The state of being entirely cleansed from sin, so as to love God with all our heart and mind and soul and strength."

JOHN WESLEY used expressions as follows: "The evil nature, the body of sin destroyed." "A clean heart." "The second blessing." "Destruction of the roots of sin in a moment."

JOHN FLETCHER (Episcopalian). "The same spirit of faith which initially purifies our hearts when we cordially believe the pardoning love of God completely cleanses them when we fully believe his sanctifying love."

DR. ADAM CLARKE (Methodist). "What then

is this complete sanctification? It is the cleansing of the blood that has not [which has not] been cleansed: it is washing the soul of a true believer from the remains of sin."

REV. JOSEPH BENSON (Methodist). "To sanctify you wholly is to complete the work of purification and renovation begun in your regeneration."

EVANGELICAL STATEMENT. "What is meant by holiness or sanctification? By sanctification is meant the entire purification from all sin and unreserved dedication to God, loving him with all our heart, with all our soul, with all our mind, and with all our strength; and our neighbor as ourselves." — *Voices of Holiness*, page 42.

These quotations might be extended almost indefinitely, for which we have not room now. The object is simply to give these proofs that the faith of the holiness people is not something unfounded or out of the trend of the faith of God's people all along the ages. Allow me, however, to add a few voices from history to answer the cry of "New Doctrine!" "Modern Holiness!"

IGNATIUS, A. D. 100–200. "Faith is the beginning, love the end; and both being joined in one are of God. All other things pertaining to perfect holiness follow. For no man that hath faith sinneth, and none that hath love hateth any man." — *Epistle to the Ephesians*.

IRENÆUS, A. D. 200. Speaking on 1 Thess. 5: 23, he says, "How then, indeed, did he have the

cause in these three [that is, to pray for entire and perfect preservation of soul, body, and spirit to the coming of the Lord] unless he knew the common salvation of these was the renovation of the whole three? Wherefore he calls those perfect who present the three faultless to the Lord. Therefore those are perfect who have the spirit and perseverance of God and have preserved their souls and bodies without fault."

MACARIUS, A. D. 325. Macarius was a member of the celebrated council of Nice, A. D. 325. He writes in his Homilies: "One that is rich in grace, at all times, by night and by day, continues in a perfect state, free and pure, ever captivated with love, and ever elevated to God." "In like manner Christians, though outwardly tempted, yet inwardly they are filled with the divine nature, and so nothing injured. These degrees, if any man attain to, he is come to the perfect love of Christ, and to the fulness of the Godhead." "What, then, is that perfect will of God to which the apostle calls and exhorts every one of us to attain? It is the perfect purity from sin, freedom from shameful passions, and the assumptions of perfect virtue; that is the purification of the heart by the plenary and experimental communion of the perfect divine Spirit. To those who say that it is impossible to attain to perfection and the final and complete subjugation of the passions, or to acquire a full participation of the good Spirit,

we must oppose the testimony of the divine Scriptures, and prove to them that they are ignorant and speak both falsely and presumptuously."

CLEMENT, A. D. 30-100. "How blessed and wonderful, beloved, are the gifts of God! Life in immortality, splendor in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness! And all these things fall under the cognizance of our understanding now; what then shall those things be which are prepared for such as wait for Him?"

POLYCARP, A. D. 65-155. Concerning his martyrdom it is written (*Ante-Nicene Fathers, Vol. I.*, 42), "For on account of his holy life, he was, even before his martyrdom, adorned with every good."

These quotations from the Fathers and gathered from the history of the church in all ages might be extended to great length, and prove, without doubt, that holiness is no "new doctrine" or "modern" affair.

But a word to the wise is sufficient.

XXXVI.

GENERAL MEANING OF THE WORD "SANCTIFICATION."

1. The unqualified or unapplied idea of the word in its original meaning in the Old Testament is to "fill the hand," — to take out a handful from

the common measure or mass. Example, a handful of wheat from the measure, or grapes from the basket. So we have the idea to take out for a special purpose, or to set apart a portion, or person it may be, from a common to a special use. When the word was used in a religious sense, its meaning became a fixed expression for devoting to a sacred use. God was holy and his service a holy service, so it was necessary that whatever was devoted to him was devoted or taken out for a holy use. So his temple was called a holy temple; the altar a holy altar; the priest a holy minister. So the meaning of the word widened to meet the needs of human idea and language. The old tabernacle of Moses had a covering of the skins of animals. They might be devoted to God, but they could not be made pure in their texture and quality. Man being both material and spiritual, could be devoted in his body, and externally washed like the parts of the lamb for the sacrifice; but beyond this his immortal spirit could be morally cleansed from all moral uncleanness. So the larger meaning of the word, when applied to man as different from inanimate things, implied their devotion in service to a holy use, and inward purifying from defilement. A lamb could be devoted, but it could not be sanctified. A man could be both devoted and sanctified, devoted to a holy service, and cleansed from inward pollution. So David's "Wash me, and I shall be whiter than snow" has always been

understood to mean the inward cleansing of his spiritual nature and not external ablution nor devotement to a holy use.

As external separation to God required a special act, public in its nature, in which were rites and ceremonies signifying separation, cleansing, and engagement in a holy service, so the experience of spiritual cleansing was preceded by acts preparatory to what was expected to be done. Thus consecration came before sanctification. A lamb could not be prepared by the priests for sacrifice until presented. Indeed the unpresented lamb was not a sacrifice at all. Nor was a lamb presented for offering ever of any avail unless actually taken by the priests, prepared and then offered. Our act of consecration can never be sanctification. The worshipper presented his lamb, but the priests offered it. They put it on the altar. They set fire to it. We cannot sanctify ourselves, only in the sense of offering ourselves. We consecrate. God sanctifies. Man can make ready, or consecrate, but he cannot fire his offering.

2. That to which the whole use of the word leads in idea and symbol is purity in heart and service for God. This is the fulness of meaning of the word in New Testament times. The word is almost wholly applied to the spiritual man in the Christian dispensation. The final significance of the idea as applied in the teaching of the epistles is its use in expressing the application of the

benefit of the atonement to the wrongness of man's nature which is unforgivable and is not removed in regeneration. The inherited evil of our nature which is unclean and unholy and could not be pardoned because uncommitted by us, is cleansed away in the act of God's sanctification of our nature. This work is what is expressly meant in 1 Thess. 5: 23, where the apostle speaks of "the very God of peace sanctifying wholly," or entirely. This is what we mean when we use the words "entire sanctification."

3. All other uses of the word in the New Testament have their limitations of this use of the word or idea in the context or the trend of thought in which they are used. Perhaps the following are most often used or referred to as objections to the ordinary and continued use of the word in its spiritual sense: —

And for their sakes I sanctify myself, that they also might be sanctified through the truth. — JOHN 17: 19.

These are the words of Jesus. It is evident at the outset, from other passages of Scripture, that he was "holy, harmless, and undefiled," that he was the "holy child," who "did no sin, neither was guile found in his mouth," and therefore could need nothing in the way of cleansing, and therefore the word sanctify has no wider significance than the primary meaning of the word, which refers to his devotion of himself to suffer on the cross to atone for the sins of the world. It is mere child's play

to try to put other meaning into the word in this connection, and no more wise to so apply it to ourselves unless we are where He was in being without sin, and able to make an atonement for the sins of the world.

Another text where the word is not used in the ordinary sense is the connectional limiting and employment of the idea as used by Paul in his advice to the Corinthian church:—

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.—1 COR. 7: 14.

Looked at apart from its connection, this text would appear to teach that the law of heredity could transmit Christian experience. But as this is known not to be true with respect to Christian experience in general, it cannot therefore be the meaning of this text that the children of sanctified parents are born sanctified in the proper spiritual sense of the word. This would require us to teach that the children of justified children are born justified, and the great burden of preaching would become Christian marriage instead of salvation by faith. So what appears at first sight as the meaning of this text is corrected by its not being in harmony with the facts in the case. A more rational meaning comes through a consideration of the subject of which the apostle was discoursing. This seems to be concerning the

marriage relation in a case where one was an unbeliever, or where one was a Christian and the other a Jew or an unsaved Gentile. It seems to have been a case where the marriage had been entered into previous to the time of the conversion of either one of its members. He is answering their question concerning the unwillingness of the unsaved member of the family to continue the relation after the salvation of the other. The apostle evidently admits the validity of the mixed marriage. If the unbelieving member of the family had no desire for separation, the marriage was valid. If on the other hand the unbelieving member would not remain, the ground for divorce was valid. The children of this marriage, according to the old-time covenant relationship, were children of the covenant by virtue of the believing parent, and were called holy in the wide sense of the word, which means they were separated from the rest of the world and belonged with the people of the Lord. So also the social status of the man; he was considered identified with the society of his believing wife and children born within the pale of the church, though there was no inward change wrought within them. However, they belonged to the separated people—the holy people. It is evident the meaning of the words “holy” and “unclean” in this connection are therefore used in a very general way and are equivalent to the words

“sacred” and “profane.” The children were holy in this general sense. Every child of a Jew was considered as belonging to the holy nation, and as such was a candidate for circumcision. The apostle is speaking of this general relationship as connected with the family in the social life in which the membership of the Corinthian church was cast, and not of his spiritual relationship to God.

Other texts in the New Testament where this general idea of the word is intended are such as the following:—

For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.—ROM. 11: 16.

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

For it is sanctified by the word of God and prayer.—1 TIM. 4: 4, 5.

But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.—ACTS 10: 14, 15.

XXXVII.

SCRIPTURAL OBTAINMENT OF HOLINESS.

If the reception of the so-called grace of holiness is unscriptural, then the experience, being unscriptural, is a delusion. But let us look at the evidences. It is evident that whatever God authorizes affects himself, and engages in its

fulfilment the dying agency of his Son, and the whole plenary dispensation of the Holy Spirit cannot be a delusion. But let the word of God which cannot be broken speak.

1. *The experience of holiness is divinely provided for.*

1. God effects it.

For this is the will of God, even your sanctification, that ye should abstain from fornication:

That every one of you should know how to possess his vessel in sanctification and honor. — 1 THESS. 4: 3.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it. — 1 THESS. 5: 23, 24.

2. Jesus died that he might sanctify the people.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. — HEB. 13: 12.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. — HEB. 13: 20, 21.

3. Wrought by the power of the Holy Ghost.

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. — ROM. 15: 16.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. — 1 COR. 6: 11.

4. Through knowledge of revealed truth.

Sanctify them through thy truth: thy word is truth.—
JOHN 17: 17.

In addition to preparation on the part of God of the way of full salvation, he goes further and aids in man's preparation for it. Not only is there redemption provided, but God is pledged to effect it on the proposed conditions. So he convicts, pardons, regenerates, and adopts, as primary and necessary conditions in order to receive holiness.

2. *Man's part.*

God has no more described and defined in the Scriptures what he will do on his part than he has made plain what man is to do and he cannot.

1. Man must examine the evidences; which he can do.

He that cometh to God must believe that he is. — HEB. 11: 6.

Because that which may be known of God is manifest in them; for God hath showed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.—
ROM. 1: 19-21.

2. Scriptural holiness can be obtained on man's part because he is always required to do what he can do. So he is next required to seek.

Seek ye the Lord while he may be found, call ye upon him while he is near. — ISA. 55: 6.

For whosoever shall call upon the name of the Lord shall be saved. — ROM. 10: 13.

3. Man is consecrate.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. — ROM. 12: 1.

4. Sanctification is by faith, and man can believe and obey the Scriptures in so doing.

5. Man can be sanctified, for man has been.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. — 1 COR. 6: 11.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Mercy unto you, and peace, and love, be multiplied. — JUDE 1, 2.

Asa's heart was perfect with the Lord all his days. — 1 KINGS 15: 14.

Hast thou considered my servant Job, . . . a perfect and an upright man, one that feareth God, and escheweth evil? — JOB 1: 8.

I wholly followed the Lord my God. — JOSH. 14: 8.

Remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. — 2 KINGS 20: 3.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from

off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.—ISA. 6: 6, 7.

And put no difference between us and them, purifying their hearts by faith.—ACTS 15: 9.

Let us therefore, as many as be perfect, be thus minded.—PHIL. 3: 15.

Ye are witnesses, and God also, how holily and justly and unblamably we have behaved ourselves among you that believe.—1 THESS. 2: 10.

6. Man can have the witness of the Holy Ghost that God does sanctify the soul.

For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us.—HEB. 10: 14, 15.

XXXVIII.

HOLY BLAMELESSNESS.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 THESS. 5: 23.

1. *To be preserved blameless we must be made blameless.*

1. God hates sin.

This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.—DEUT. 26: 16.

These six things doth the Lord hate; yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations, feet that be swift in running to mischief.

A false witness that speaketh lies, and he that soweth discord among brethren. — PROV. 6: 16-19.

2. Sin excludes from heaven.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. — GAL. 5: 19-21.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. — EPH. 5: 5.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. — REV. 21: 27.

2. "*The very God*" is to make blameless.

Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. — EZEK. 36: 37.

Sanctify them through thy truth: thy word is truth. — JOHN 17: 17.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. — MAL. 3: 2, 3.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. — TITUS 2: 14.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. — 1 JOHN 1: 9.

3. *It reaches the whole man, spirit, soul, and body.*

Be ye therefore perfect, even as your Father which is in heaven is perfect. — MATT. 5: 48.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. — JAMES 1: 4.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. — EPH. 3: 16-20.

Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. — HEB. 13: 21.

Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. — 1 JOHN 4: 17, 18.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. — 1 JOHN 5: 8.

NOTE. "Their entire nature, as consisting of a rational and immortal soul, an animal life, with its various sensitive appetites and a material body" (Scott), so as James 1: 4 has it "to be perfect, entire, wanting nothing."

This leaves no room nor corner nor faculty nor organ in possession or under the dominion of sin. This is only the voice of other Scriptures, as well as the necessities of the heavenly entrance and philosophy of the case.

The commentator Scott defines this as that God provision by which "every sense, member, organ, and faculty might be completely purified and devoted to the service of God, and that thus they might be preserved blameless unto the coming of Christ."

4. *This divine act which ramifies through the whole man and makes him "blameless," the Holy Ghost is pleased to call, in the text, "sanctification."*

5. *It is a condition for the life that now is.*

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteousness before him, all the days of our life. — LUKE 1: 74, 75.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. — JUDE 1.

Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. — Ps. 86: 2.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. — LUKE 1: 6.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. — LUKE 2: 25.

That ye may be blameless and harmless, the sons of

God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. — PHIL. 2: 15.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. — 2 PET. 3: 14.

XXXIX.

DOES SALVATION SAVE, OR IS IT ONLY A HOPE
OF BEING SAVED?

1. The time of salvation is NOW.

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation. — 2 COR. 6: 2.

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee. — ISA. 49: 8.

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. — GAL. 1: 4.

Then Peter saith unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. — ACTS 2: 38.

Seek ye the Lord while he may be found, call ye upon him while he is near. — ISA. 55: 6.

Wherefore as the Holy Ghost saith, To-day if ye will hear his voice. — HEB. 3: 7.

2. It has a present justification.

Being justified freely by his grace through the redemption that is in Christ Jesus. — ROM. 3: 24.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. — ROM. 5: 1.

3. Present forgiveness of sin.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. — EPH. 1: 7.

In whom we have redemption through his blood, even the forgiveness of sins. — COL. 1: 14.

4. Present adoption.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

To redeem them that were under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. — GAL. 4: 4-7.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. — 1 JOHN 3: 2.

5. Present sanctification.

Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. — TITUS 2: 12, 14.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. — JUDE 1.

By the which will we are sanctified through the offering of the body of Jesus Christ, once for all. — HEB. 10: 10.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. — ACTS 20: 32.

Unto the church of God which is at Corinth, to them

that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. — 1 COR. 1: 2.

For this is the will of God, even your sanctification. — 1 THESS. 4: 3.

6. Present deliverance from sin.

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. — MATT. 1: 21.

And ye know that he was manifested to take away our sins; and in him is no sin.

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

He that commiteth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. — 1 JOHN 3: 5-9.

7. Present deliverance from uncleanness.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. — EZEK. 36: 27.

And every man that has this hope in him purifieth himself, even as he is pure. — 1 JOHN 3: 3.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. — 2 COR. 7: 1.

8. Present deliverance from the carnal mind.

For to be carnally minded is death: but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. — ROM. 8: 6, 7. 9.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. — GAL. 5: 19, 20, 21, 24.

9. And such deliverance and blessing are followed and accompanied with the life that is to be in kind.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. — 1 JOHN: 10, 11, 12.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. — JOHN 20: 31.

For the law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death. — ROM. 8: 2.

10. A holy life.

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. — LUKE 1: 74, 75.

Because it is written, Be ye holy; for I am holy.—
1 PET. 1: 16.

Follow peace with all men, and holiness, without which
no man shall see the Lord. — HEB. 12: 14.

11. A pure life.

Purge me with hyssop, and I shall be clean: wash me,
and I shall be whiter than snow. — Ps. 51: 7.

Then will I sprinkle clean water upon you, and ye shall
be clean: from all your filthiness, and from all your idols,
will I cleanse you.

A new heart also will I give you, and a new spirit will I
put within you: and I will take away the stony heart out
of your flesh, and I will give you an heart of flesh.

And I will put my Spirit within you, and cause you to
walk in my statutes, and ye shall keep my judgments, and
do them.

And ye shall dwell in the land that I gave to your fathers;
and ye shall be my people, and I will be your God.

I will also save you from all your uncleannesses: and I
will call for the corn, and will increase it, and lay no famine
upon you. — EZEK. 36: 25-29.

And every man that hath this hope in him purifieth
himself, even as he is pure. — 1 JOHN 3: 3.

Who gave himself for us, that he might redeem us from
all iniquity, and purify unto himself a peculiar people, zealous
of good works. — TITUS 2: 14.

And God, which knoweth the hearts, bare them witness,
giving them the Holy Ghost, even as he did unto us.
— ACTS 15: 8.

Seeing ye have purified your souls in obeying the truth
through the Spirit unto unfeigned love of the brethren, see
that ye love one another with a pure heart fervently.—
1 PET. 1: 22.

12. A blameless life.

Wherefore, beloved, seeing that ye look for such things,
be diligent that ye may be found of him in peace, without
spot, and blameless. — 2 PET. 3: 14.

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—PHIL. 2: 15.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.—1 COR. 1: 8.

13. Kept ready.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—1 PETER 1: 5.

XL.

CONSECRATION.

1. *The work not of a sinner, but of a child of God.*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. — ROM. 12: 1.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. — ROM. 6: 13.

2. *Consecration man's work, not God's.*

For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. — EX. 32: 29.

In justification we surrender, repent, and believe for pardon, but it is God that justifieth. In sanctification we consecrate and trust the blood to cleanse from all sin, yet it is God that sanctifieth. Consecration, though it cannot be properly done

without the Spirit's help, is, after all, but putting ourselves in readiness for God to sanctify us. We consecrate. God sanctifies. We step on the altar. The blood cleanseth.

I am the Lord which sanctify you. — LEV. 20: 8.

The very God of peace sanctify you wholly. — 1 THESS. 5: 23.

Jesus also, that he might sanctify the people with his own blood, suffered without the gate. — HEB. 13: 12.

So reads the word. On the other hand, so far as we are concerned, it says: —

Consecrate yourselves this day unto the Lord. — EX. 32: 29.

3. *Consecration cannot therefore be sanctification, for sanctification is something God does.*

And ye shall keep my statutes, and do them: I am the Lord which sanctify you. — LEV. 20: 8.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. — HEB. 13: 12.

Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. — TITUS 2: 14.

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. — 1 JOHN 1: 7.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it. — 1 THESS. 5: 23, 24.

These texts are of special importance, because many call consecration sanctification, and so continually stop short of a holy experience.

Consecration is in order to sanctification. It is compliance with the terms on which God proposes to do the work, and not the work itself. The very God of peace is to sanctify wholly. The termination of the soul with its act of consecration is stopping short of that faith-step through which we are actually sanctified. Believing that the altar sanctifies the gift cannot be, in experience, till the gift is on the altar. Consecration puts the gift on the altar. Faith reckons that what God says of the gift on the altar is true, and God has a chance to fulfil all his promised goodness to that soul. The order seems to be:—

- (a) Consecration on our part ;
- (b) Faith on our part ;
- (c) Sanctification on God's part.

4. *Consecration is a service in order to receive a "blessing."*

For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.—Ex. 32: 29.

Notice this special passage, since it is full of instruction as to what God intends we shall understand consecration consists in.

1. Consecration is something we do.
2. It is not optional with us, since He commands it.

3. It implies something to be done on our part. It is not God's part.

4. It does not end in a general devotement of one's self.

5. It is for the purpose of receiving a "blessing."

6. It is a blessing for "to-day."

It should not be forgotten that when the term consecration is used in connection with the word sanctification, it means the devotion of our regenerated being into God's hand for the purpose of being cleansed from "all sin." It is not consecration to God in the general way in which some use the term. It is abandonment to God for the special purpose of being cleansed from depravity. It is not surrender to God, for that is before pardon: it is putting one's self into God's hands for entire cleansing. It is not devotement to the gospel ministry, or to go as a missionary, or for any kind of special service; it is consecration for entire sanctification. Living powers are to be made over to God "as those that are alive from the dead," Rom. 6: 13, that the "very God of peace may sanctify wholly."

5. *Consecration must be complete.*

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. — MAL. 3: 10.

But a certain man named Ananias, with Sapphira his wife, sold a possession,

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. — ACTS 5: 1, 2.

6. *Consecration being eternal devotement to God need not be repeated unless the soul is guilty of sacrilege.*

The usual call to "reconsecrate" means either a wrong idea of the act of consecration, or else a confession of sacrilege. It is well often to look over one's consecration. But when there is actual taking from the altar what has been solemnly given to God, God calls it robbery, and the sin must be confessed, repented of, and the appropriated property restored to its rightful owner.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. — MAL. 3: 7, 8.

XLI.

WHAT MUST I DO TO BE SAVED?

1. *I must realize I am lost.*

No one seeks that which is not lost. A man lost in the forest never begins to seek the way out until he realizes his condition.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. — REV. 3: 17, 18.

And give thee for a covenant of the people, for a light of the Gentiles;

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. — ISA. 42: 6, 7.

Bring forth the blind people that have eyes, and the deaf that have ears. — ISA. 43: 8.

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.—EPH. 5: 14.

2. *I must repent.*

Repentance is godly sorrow for sin, and implies a confession of sin and a turning away from it unto God, glad to be done with the sin forever; so sick of it that it is abandoned with no desire or provision of the flesh for its return.

1. Repentance is a necessity.

I tell you, Nay; but, except ye repent, ye shall all likewise perish. — LUKE 13: 3.

Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. — ZECH. 1: 3.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you. — ACTS 3: 19, 20.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. — ACTS 8: 22, 23.

2. Repentance implies confession of sin.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto thee in a time when thou mayest be found. — PS. 32: 5, 6.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. — 1 JNO. 1: 9.

3. Repentance implies possible restitution.

And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. — LUKE 19: 8.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. — MAL. 3: 9, 10.

4. Repentance implies the abandonment, the quitting of sin, before pardon can be asked for.

Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. — ISA. 55: 6, 7.

3. *In order to be saved I must believe.*

As in repentance I turned from sin, so now I turn to Christ for pardon or forgiveness and new life from above.

And brought them out, and said, *Sirs, what must I do to be saved ?*

And they said, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. — ACTS 16: 30, 31.*

Jesus said unto him, *If thou canst believe, all things are possible to him that believeth. — MARK 9: 23.*

But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) *I say unto thee, Arise, and take up thy couch, and go into thine house.*

And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. — *LUKE 5: 24, 25.*

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. — *HEB. 11: 6.*

But when Jesus heard it, he answered him, saying, *Fear not: believe only, and she shall be made whole. — LUKE 8: 50.*

And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. — *ACTS 3: 16.*

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. — *JNO. 20: 31.*

4. In order to be saved I must actually receive Jesus. I must not content myself with having done something. God must do something with me and for me. I am not saved by faith in the sense that I believe in and indorse a theory or a doctrine. I not only believe in certain truth, but receive a certain Person. My act of faith must continue as a state, if need be, until I reach conscious pardon. To believe I am pardoned does

not take me far enough. I must hear the words of pardon uttered in the inner ear of the soul by the Person of the Holy Spirit. This is the only way "I can know him whom I have believed." Otherwise, I only know of him.

XLII.

WHAT MUST I DO TO BE SANCTIFIED WHOLLY?

1. I must first be a child of God.

Sanctification being a word belonging to the household of faith and not to sinners, I must first know I am regenerated before I seek the blessings promised a believer. Heirship always precedes possession of the inheritance.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. — 1 Jno. 3: 2, 3.

It is evident here that it is the hope of sonship which is the ground for the needed purification.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. — Rom. 6: 11.

We see here that consecration, according to the Bible idea, is an act of the person after he has been born again, or "alive from the dead."

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. — Rom. 12: 1.

In this case it is "brethren."

2. I must believe entire sanctification is something which God does, and that he is able and ready to perform it whenever I comply with the conditions. It is mine to make ready, and his who is faithful to perform, "who also will do it."

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it. — 1 THESS. 5: 23, 24.

3. Being a child of God, regenerated up to date, and walking in the light, I will know that the thing which I seek is not the settlement of my unconscious, so-called conversion, in which I took a little measure of conviction and church membership for religion; nor reclamation from a back-slidden state; nor merely a blessing, nor more religion; but the removal of a root of bitterness lying back of pardon and neither removable by pardon, regeneration, nor adoption. If I have not come to see the latent, inherited depravity of my nature, inherited from the fall, a possible contingent existing after certain regeneration, all my seeking will be short of the blessing of holiness.

(See chapter "Holiness Experienced After Conversion.")

4. As I took the benefits of the atonement by surrender and faith for the pardon of my actual transgressions, so now, being his child by entire

consecration and faith, I must believe in and receive Jesus as my sanctifier. By faith I am now to receive the benefits of the atoning blood for the cleansing of my nature from inherited sinfulness. This, as was the case in conversion, must be pressed beyond the point of "taking it by faith," though it is to be taken that way, to the actual possession of an experience, after the mere embracing of the theory and the truth. "Reckoning" one is sanctified when the word can only be taken for it, is to stop short of the grace. "Faithful is he that calleth, who also will do it." It is something he does. Tarry till he does.

XLIII.

HOW SHALL I LIVE IT?

1. I must remember that "As ye have received the Lord Jesus, so walk ye in him," Col. 2: 6.

Remember that you received him by faith without feeling. Having received him by faith, the devil will try to have you go on by feeling, and to make you think that because you have no feeling you have no experience. The feeling is a result of the experience, just as the flower is the product of the plant. As the plant is not dead when there is no flower, so the experience is not necessarily wanting when there is no tide of emotional exultation. Learn to walk by faith and

trust the needed feeling with the Lord. Attend to the walking, and the Lord will attend to the lighting. Attend to the believing, and the Lord will attend to giving the "oil of joy and gladness."

Further, you received him at that time as your sanctifier. You will have to retain him as such and so walk. You also received him at the point of entire consecration, and it will be therefore necessary to walk in the way of a sustained consecration. The least break in this will have serious results. You will also remember that you received Jesus when you were at the end of everything else. You took him at the point of your utmost extremity. Jesus only stays on these conditions.

2. I must retain received grace.

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. — 1 JOHN 1: 7.

Refusing to walk in received and acknowledged light brings condemnation. Knowing the way of holiness and refusing to walk in it unjustifies. The man that has had the experience of holiness and lost it has light on the subject. If he does not go on into the grace again, he thereby loses his justification. The blood does not cleanse if we do not walk in the light. To retain sanctification or cleansing we must walk in the light. There is a relation between the light and the blood which is inseparable. Walking expresses that relation.

As we keep this up the blood is applied by the Holy Spirit.

Thy word have I hid in mine heart, that I might not sin against thee. — Ps. 119 : 11.

Thy word is a lamp unto my feet, and a light unto my path. — Ps. 119: 105.

Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

For the commandment is a lamp: and the law is light; and reproofs of instruction are the way of life. — PROV. 6: 21-23.

Sanctify them through thy truth; thy word is truth. — JOHN 17: 17.

That he might sanctify and cleanse it [the church] with the washing of water by the word, that he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing. — EPH. 5: 26, 27.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. — 1 PETER 1: 22.

To retain the experience, the Bible cannot be neglected. It is light indeed. It reveals God's will. It expresses and unfolds his mind. It is the daily chart of the child of God. It directs the walk. It is the spoken word of Jesus. Use your Bible continually.

3. I must pray.

Pray without ceasing. — 1 THESS. 5: 17.

Continuing instant in prayer. — ROM. 12: 12.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. — 1 TIM. 2: 8.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. — *HEB. 10: 22.*

To retain a holy experience there must be continual prayer. One of the special laws of the kingdom is to ask in order to receive. To fail in asking is to fail in receiving. A prayerless life is an unholy life.

4. I must be a witness.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he. — *ISA. 43: 10.*

And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. — *ACTS 1: 8.*

Testify to the grace received. Gratitude for mercies given us is a natural dictate of a sanctified soul. Failure to acknowledge is proof of unworthiness. To be ashamed of Jesus, his words or his works, is to prove ourselves subject to the fear of men. It is, in fact, to give out the impression before the world that we think more of the opinion of the world than we do of Jesus. We cannot be blessed in such a course. Besides we are his special witnesses to the special grace of holiness. As we could not testify to holiness till after we had the experience, so others not enjoying the grace cannot and do not. If, therefore, we who have the grace will not be true and tell the world of it, we deprive God of his only witnesses. If we only testify as others not having the experience

do, we fail also. To try to hide the truth, or so mix up the evidence that the people will not know that we are holiness people, is to prove that we are either backsliding or on the road there. God knows. If he sees us trying to avoid the cross of definite testimony by keeping back a part of the truth, he cannot bless us. Definite testimony is a necessity. Failure cuts off further supplies. It will be the gateway to a lost blessing. Refusal to give evidence is contempt of the court that called you to the witness stand. No blessings along on that route.

5. I must use the grace I have.

Work out your own salvation with fear and trembling.

For it is God which worketh in you both to will and to do of his good pleasure. — PHIL. 2 : 12, 13.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat. — 2 THESS. 3 : 10.

And exercise thyself rather unto godliness.

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. — 1 TIM. 4 : 7.

Work your experience for all that it is worth. While a great many fail because they do not say anything about it, thousands fail because they do nothing with it. God cannot honor one in whom he has invested the fortune of holiness, who hides his talent. If Satan can't hinder one from obtaining the blessing of holiness, — and he cannot if we are so minded, — the next move he makes is to

keep us from having any holy use of ourselves. He succeeds with thousands. Not a tenth of all that God endows with the blessing of a pure heart work up to anything like their best. They do not farm one acre in forty of their claim. The thing, therefore, to do, is to let your light shine. Put out your talent to interest. Tell what you have received so that some one else will get it. Explain it, so that some other soul will grow hungry and go to the fountain. Work at the spread of holiness so that people will see that you mean business. Put your redeemed soul to its best speed for God, and see how it will grow and luxuriate. Turn over your holiness fortune as often as possible. Be sure that the rust of inactivity is not crippling all your active powers. Do something with your experience, or it will rust away.

6. I must avoid evil.

Abstain from all appearance of evil. — 1 THESS. 5: 23.

Avoid all doubtful things. Keep a sharp lookout for the "no harm things" so many tell you about. Set your face as a flint against them. Keep well out of the sphere of temptation. Don't go that way. Put on your list of every-day maxims: "Whatsoever is not of faith is sin."

7. I must control my tongue.

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof. — PROV. 18: 21.

If any man among you seem to be religious, and bridleth

not his tongue, but deceiveth his own heart, this man's religion is vain. — JAMES 1: 26.

Don't talk too much. You can talk all your religion away. Especially avoid telling all the anti-holiness news you hear. Why should you tell all you hear? If perchance some soul once bright in the experience should fall, why should you want to run and tell it? Let the devil circulate his own papers. Remember also the divine injunction: "Speak evil of no man."

8. Refrain from jangling and debate.

Neither found they me disputing with any man. — ACTS 24: 12.

Do all things without murmurings and disputings. — PHIL. 2: 14.

Avoid debate. If there is a difference, debate is not the best way out of it. Let the word of God and definite testimony do the work. Keep to the line of the very words of the Lord and the essential, special things he has done for you, and be willing to leave the matter there, with an added word of prayer if possible.

9. I must remember there are enemies.

Watch ye, stand fast in the faith, quit you like men, be strong. — 1 COR. 16: 13.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. — EPH. 6: 11-13.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. — 1 PETER 5: 8.

Remember that you have powerful spiritual enemies. Acquaintance with their wiles seems a thing needful in order to our best self-preservation. Eye-gate and ear-gate are liable to an attack at almost any time. Eve fell at these two gates. David fell at eye-gate. Peter failed through inward cowardice. Demas loved this present evil world, and so forsook the good old way. Look well to the heart, for out of it are the issues of life. Look well to the native passions. Then there is that tongue of yours and those lips. Well did Jesus say: "What I say unto you, I say unto all, Watch." On all these lines the devil has his forces afield, and is ready to take the first and all the advantages he can get. Whether rightfully or not, the devil is the prince of this world, and he means that you shall be kept in mind of it, even if he cannot succeed in capturing you. You are in the enemy's country. Son, remember.

10. Walk in love.

Let all that ye do be done in love. — 1 COR. 16: 14.

Love worketh no evil to his neighbor. — ROM. 10: 13.

Love is the fulfilling of the law. — ROM. 10: 13.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love. — 1 JNO. 4: 7, 8.

Abide in love. Walk in its atmosphere wherever you go. Love wins where all else fails. Love never faileth, the apostle says. Unkind feelings back of a show of kind words will not avail. There must be love. There is no substitute. Love is of God. To have love is to be most like him. It is the more excellent way. Every other grace, no matter how great it may be, is less than love. Holiness is love made perfect. Without it sooner or later you will count nothing. Beware of that cold-blooded way of cutting people all to pieces by the light of lost holiness, and pounding them to death under guise of some such text as "declare unto Israel their transgressions," and call it holiness, long after all the sweetness of love has taken its flight. Love is a real fault-seer, but is never a fault-hunter. It does not want to find them. It never gloats over faults and failings, or heralds them to the world, but rather seeks to hide them from the public gaze.

11. I must live above "They say."

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither like the green herb. — PS. 37: 1, 2.

Go on, irrespective of what "they say." Child

of God, move on. A little while and the troubling of the wicked shall cease. A day dawns when the ear shall no more hear the gibe of ribaldry. Move on! A day comes when the cold shoulder shall no more be turned on you. Move on! Think of the time coming when no one on all the golden streets or the wide, wide sea of glass shall hang his head when you give in your holiness testimony. Wait a little, and Ahab shall sulk no more. Jezebel's hand, that plotted against the guiltless, shall dash broken forever on the pavement. Wait. The prophets of Baal have a limit. They will gather no more to contest with the despised prophet.

XLIV.

TEMPTATION.

1. Common to humanity.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able. — 1 COR. 10: 13.

2. No sin to be tempted. Jesus was.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted. — HEB. 2: 18.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. — HEB. 4: 15.

My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. — JAMES 1: 2, 3, 4, 12.

3. There is a way of escape.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. — 1 COR. 10: 13.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment. — 2 PETER 2: 9.

4. Temptation a danger point.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. — MATT. 26: 41.

And lead us not into temptation, but deliver us from evil. — MATT. 6: 13.

5. Yielding to temptation is sin.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. — JAMES 1: 13-15.

6. Possible to restore one fallen in temptation.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. — GAL. 6: 1.

XLV.

HOLY SPIRIT.

1. *Is one with the Father.*

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. — 1 JOHN 5: 7.

2. *Is promised.*

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

But the Comforter, which is the Holy Ghost, whom the Father will send in thy name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. — JOHN 14: 16, 17, 26.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. — JOHN 15: 26.

3. *Promised in answer to prayer.*

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? — LUKE 11: 13.

4. *Prayed for and received.*

Who, when they were come down, prayed for them that they might receive the Holy Ghost. — ACTS 8: 15.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. — ACTS 4: 31.

But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I

will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. — ACTS 2: 16, 17, 18.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. — ACTS 5: 32.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. — ACTS 10: 44, 45.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us,

And put no difference between us and them, purifying their hearts by faith. — ACTS 15: 8, 9.

5. *Offices.*

1. To convict.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. — JOHN 16: 8.

But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. — MICAH 3: 8.

Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? — ACTS 13: 9, 10.

2. To quicken.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. — JOHN 6: 63.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—ROM. 8: 11.

3. Renews, regenerates, saves.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—TITUS 3: 5.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—JNO. 3: 5, 6.

4. Washes, justifies, sanctifies.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—1 COR. 6: 11.

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.—ROM. 15: 16.

5. Imparts love.

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—ROM. 5: 5.

6. Beareth witness.

The Spirit itself beareth witness with our spirit that we are the children of God.—ROM. 8: 16.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—1 JOHN 4: 13.

7. Witness to sanctification.

For by one offering he hath perfected for ever them that are sanctified.

Whereof the Holy Ghost also is a witness to us.—HEB. 10: 14, 15.

And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. — EZEK. 37: 28.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. — 1 COR. 2: 9, 10, 13.

8. Is our comforter.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. — JNO. 14: 26.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. — JNO. 14: 16, 17.

6. *May be resisted.*

My Spirit shall not always strive with man. — GEN. 6: 3.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. — EPH. 4: 30.

Quench not the Spirit. — 1 THESS. 5: 19.

7. *Blaspheming against the Holy Spirit.*

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. — MATT. 12: 31.

XLVI.

ENDUEMENT OF POWER.

1. Commanded and declared.

But be filled with the Spirit. — EPH. 5: 18.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. — ACTS 1: 4, 5.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. — LUKE 24: 49.

2. Enduement promised.

But ye shall receive power, after that the Holy Ghost is come upon you. — ACTS 1: 8.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

And also upon the servants and upon the handmaids in those days will I pour out my Spirit. — JOEL 2: 28, 29.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire. — MATT. 3: 11.

Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. — PROV. 1: 23.

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. — ISA. 44: 3.

And I will pour upon the house of David, and upon the

inhabitants of Jerusalem, the Spirit of grace and of supplications. — ZECH. 12: 10.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. — ACTS 2: 39.

3. How received.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. — ACTS 1: 14.

And when the day of Pentecost was fully come, they were all with one accord in one place. — ACTS 2: 1.

And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. — LUKE 24: 52, 53.

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? — ACTS 11: 17.

And when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the word of God with boldness. — ACTS 4: 31.

4. Results.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. — ACTS 2: 4.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us.

And put no difference between us and them, purifying their hearts by faith. — ACTS 15: 8, 9.

XLVII.

THE POWER OF GOD'S WORD.

1. Converts the soul.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward. — PSALM 19: 7-11.

But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. — JER. 23: 22.

2. It makes clean.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. — PSA. 119: 9.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. — JOHN 13: 8-10.

Now ye are clean through the word which I have spoken unto you. — JOHN 15: 3.

That he might sanctify and cleanse it with the washing of water by the word. — EPH. 5: 26.

3. It quickens.

This is my comfort in my affliction: for thy word hath quickened me.

I will never forget thy precepts: for with them thou hast quickened me. — PSA. 119: 50, 93.

4. Enlightens and convinces of sin.

The entrance of thy words giveth light; it giveth understanding unto the simple. — PSA. 119: 130.

My son, keep thy father's commandment, and forsake not the law of thy mother.

For the commandment is a lamp; and the law is light: and reproofs of instruction are the way of life. — PROV. 6: 20, 23.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

Therefore have I hewed them by the prophets: I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

For I desired mercy and not sacrifice: and the knowledge of God more than burnt offerings. — HOSEA 6: 4-6.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. — JOHN 3: 19, 21.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

For it is a shame even to speak of those things which are done of them in secret.

But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. — EPH. 5: 11-14.

5. It gives life.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. — ISA. 55: 2, 3.

But he answered and said, It is written, Man shall not

live by bread alone, but by every word that proceedeth out of the mouth of God. — *MATT. 4: 4.*

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. — *JOHN 5: 24.*

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. — *JOHN 6: 63, 68.*

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. — *JOHN 20: 31.*

6. Accomplishes God's purposes.

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. — *ISA. 55: 11.*

7. Like a fire and a hammer.

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? — *JER. 23: 29.*

8. Stronger than if one rose from the dead.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. — *LUKE 16: 29-31.*

9. Saves the soul.

Who shall tell thee words, whereby thou and all thy house shall be saved. — *ACTS 11: 14.*

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. — *ACTS 13: 26.*

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. — ROM. 1: 16.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. — 1 TIM. 4: 16.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. — 2 TIM. 3: 15.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. — JAMES 1: 21.

10. Is able to build up.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. — ACTS 20: 32.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. — ROM. 15: 4.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. — 1 COR. 10: 11.

As newborn babes, desire the sincere milk of the word, that ye may grow thereby. — 1 PETER 2: 2.

11. Produces conviction of sin.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. — ROM. 3: 20.

For I was alive without the law once: but when the commandment came, sin revived, and I died.

And the commandment, which was ordained to life, I found to be unto death.

For sin, taking occasion by the commandment, deceived me, and by it slew me. — ROM. 7: 9-11.

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. — JAMES 2: 9

12. Produces faith.

So then faith cometh by hearing, and hearing by the word of God. — ROM. 10: 17.

13. Produces joy and peace.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. — ROM. 15: 13.

14. Is the power of God.

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness:

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. — 1 COR. 1: 17-25.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God. — 1 COR. 2: 4, 5.

15. The savor of death unto death, or life unto life.

To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?

For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. — 2 COR. 2: 16, 17.

16. It appeals to every man's conscience.

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. — 2 COR. 4: 2.

17. Pulls down strongholds.

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. — 2 COR. 10: 4, 5.

18. A schoolmaster unto Christ.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Now a mediator is not a mediator of one, but God is one.

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. — GAL. 3: 19-24.

19. Is the sword of the Spirit.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God. — EPH. 6: 17.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. — HEB. 4: 12.

20. Stops the mouths of gainsayers.

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. — TITUS 1: 9-11.

21. Gives the new birth.

Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. — JAMES 1: 18.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. — 1 PETER 1: 23.

22. Gives knowledge of the possession of eternal life.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

And this is the record, that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. — 1 JOHN 5: 9-13.

XLVIII.

CONSCIENCE.

1. Exists in all.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. — ROM. 2: 14.

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. — 2 COR. 4: 2.

2. May be perverted and become misleading.

Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol: and their conscience being weak is defiled. — 1 COR. 8: 7.

Speaking lies in hypocrisy; having their conscience seared with a hot iron. — 1 TIM. 4: 2.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. — TITUS 1: 15.

They shall put you out of the synagogues: yea, the time

cometh, that whosoever killeth you will think that he doeth God service. — JOHN 16: 2.

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. — ACTS 26: 9.

3. May be awakened from apathy.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. — GEN. 42: 21.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. — EX. 9: 27.

4. A condemning conscience.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. — GEN. 42: 21.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. — JOHN 8: 9.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. — JOHN 3: 19, 20.

A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. — JOB 15: 21.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. — TITUS 1: 15.

Speaking lies in hypocrisy; having their conscience seared with a hot iron. — 1 TIM. 4: 2.

A cleansed conscience.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. — *HEB. 10: 22.*

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. — *JOHN 3: 18.*

6. An approving conscience.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. — *JOHN 3: 21.*

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. — *ACTS 24: 16.*

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. — *2 COR. 1: 12.*

7. Happiness can exist only with a good conscience.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. — *ACTS 24: 16.*

Holding faith, and a good conscience: which some having put away, concerning faith have made shipwreck. — *1 TIM. 1: 19.*

Pray for us: for we trust we have a good conscience, in all things willing to live honestly. — *HEB. 13: 18.*

Having a good conscience: that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. — *1 PETER. 3: 16.*

For our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversa-

tion in ~~the~~ world, and more abundantly to you-ward.—2 COR. 1: 12.

XLIX.

INSPIERED BY THE PROMISES.

1. Above us.

The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders. — DEUT. 33: 12.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. — PSA. 91: 1.

He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. — ISA. 61: 10.

2. Underneath.

The eternal God is thy refuge, and underneath are the everlasting arms. — DEUT. 33: 27.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone. — PSA. 91: 11, 12.

The steps of a good man are ordered by the Lord: and he delighteth in his way.

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. — PSA. 37: 23, 24.

Fear not thou; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. — ISA. 41: 10.

3. On the right hand.

The Lord is thy shade upon thy right hand. — PSA. 121: 5.

Because he is at my right hand, I shall not be moved. — PSA. 16: 8.

4. On the left hand.

Thy right hand upholdeth me. — PSA. 63: 8.

Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up. — *PSA.* 18: 35.

(If God holds us with his right hand, he is on our left.)

5. Round about.

The angel of the Lord encampeth round about them that fear him. — *PSA.* 34: 7.

For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. — *ZECH.* 2: 5.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever. — *PSA.* 125: 2.

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me. — *PSA.* 139:8-10.

6. Before and behind.

For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward. — *ISA.* 52: 12.

7. "To the uttermost."

Surely he shall deliver thee from the snare of the fowler and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. — *PSA.* 91: 3-7.

For I am persuaded, that neither death nor life, nor

angels, nor principalities, nor powers, nor things present, nor things to come.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. — ROM. 8: 38, 39.

L.

FAITH.

Hast thou faith? — ROM. 14: 22.

1. Faith a gift.

We are created with the power to believe. It is a gift in the same sense as sight or hearing is. This is natural faith, or the faith we have by nature, and is not the same as saving faith, which also is a gift.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. — EPH. 2: 8.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. — GAL. 5: 22.

2. Faith by hearing the word of God.

So then faith cometh by hearing, and hearing by the word of God. — ROM. 10: 17.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? — ROM. 10: 14.

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. — ACTS 18: 8.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand. — ACTS 4: 4.

And they, when they had heard that he was alive, and had been seen of her, believed not. — MARK 16: 11.

8. Faith increased.

Increased by prayer.

And the apostles said unto the Lord, Increase our faith
— LUKE 17: 5.

Increased by growth.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. — 2 THESS. 1: 3.

Increased by exercise.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. — HEB. 12: 3.

Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly. — 2 COR. 10: 15.

4. Faith as substance. — HEB. 11: 1.

“Substance is that which underlies all outward manifestations; the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inhere.” — WEBSTER.

In this sense faith is the germ, the principle of action, and differs from believing or trusting, which is the movement or action of this power to believe. We can never be condemned for not having the power or principle of faith, but for our unwillingness to use it. Hence we can rightly be charged with unbelief. Hence God commands us to believe.

5. Faith as “evidence.”

Now faith is the substance of things hoped for, the evidence of things not seen. — HEB. 11: 1.

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded, that what he had promised, he was able also to perform. — ROM. 4: 20, 21.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. — ROM. 4: 13.

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. — HEB. 11: 22.

6. God in Christ the object of faith.

Our faith is not to terminate in ourselves or our efforts, ideal, church, or even the Bible, but in God. It is not enough to believe in anything that does not lead us up to God.

And Jesus answering saith unto them, Have faith in God. — MARK 11: 22.

And he believed in the Lord; and he counted it to him for righteousness. — GEN. 15: 6.

Even as Abraham believed God, and it was accounted to him for righteousness. — GAL. 3: 6.

Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. — 1 PETER 1: 21.

Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. — COL. 1: 4.

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. — COL. 2: 5.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. — ACTS 16: 31.

For Christ is the end of the law for righteousness to every one that believeth. — ROM. 10: 4.

7. The word of God is what is to be believed.

We dare not rest our confidence solely on what we ourselves think out, or what some one else

thinks out or says of God or his salvation. The only reliable and safe thing we can do is to believe what God says about himself and our relations to him. So the inquiring soul is to bring into active use his power to believe the things God hath said about sin and salvation. He is not simply to believe in God or in Christ, for devils do that much; he must believe what God says, not what he thinks or feels, or what some one else says, but what God says of a penitent seeking salvation. Faith lights on the "more sure word of prophecy," and while believing it, finds it translated into life. The word is true because God has declared it, and not because the trusting soul believes it, for it is true if he does not believe it. But the believing soul receives its meaning in experience, because God can then honor the faith that is accounted as righteousness.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. — ACTS 2: 42.

Then believed they his words; they sang his praise. — PS. 106: 12.

Arise, and go down to the potter's house, and there I will cause thee to hear my words. — JER. 18: 2.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. — LUKE 1: 20.

And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. — JOHN 12: 47.

He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. — JOHN 8: 47.

8. Faith essential to salvation.

We can't live without it.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. — HEB. 10: 38.

Can't please God without it.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. — HEB. 11: 6.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. — JOHN 3: 18.

Faith a source of essential information not otherwise possible: as how the worlds were framed we learn only from the word of God.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. — HEB. 11: 3.

Or the deep things of God.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. — Ps. 27: 13.

9. Faith can be lost.

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck. — 1 TIM. 1: 19.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. — 1 TIM. 6: 10.

Do not err, my beloved brethren. — JAMES 1: 16.

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. — LUKE 22: 32.

LI.

DUTY OF MAKING OTHERS HAPPY.

1. Jesus lived and suffered for others.

For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. — ROM. 15: 3.

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. — ACTS 10: 38.

2. We are to be like him and do as he did.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbor for his good to edification. — ROM. 15: 1, 2.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

And this I do for the gospel's sake, that I might be partaker thereof with you. — 1 COR. 9: 19-23.

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. — 1 COR. 10: 33.

Let no man seek his own, but every man another's wealth. — 1 COR. 10: 24.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus. — PHIL. 2: 3-5.

3. We are required to consider our neighbor's rights and not abuse our power to injure him or his interests.

Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. — ROM. 14: 13.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. — ROM. 14: 15.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. — ROM. 14: 19.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. — ROM. 14: 21.

4. Must avoid tattling and talebearing or taking up an "evil report."

Who privily slandereth his neighbor, him will I cut off. — PS. 101: 5.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. — PS. 15: 3.

Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am the Lord. — LEV. 19: 16.

These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates:

And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord. — ZECH. 8: 16, 17.

5. To be loved and ministered to.

Thou shalt love thy neighbor as thyself. — MATT. 19: 19.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. — LUKE 10: 34, 35.

Love worketh no ill to his neighbor. Therefore love is the fulfilling of the law. — ROM. 13: 10.

LII.

TALEBEARING.

1. A talebearer tells things that are secret.

There are many matters belonging to the sacredness of friendship which involve the most sacred of trusts. To give these away to a third party in many cases is to be dishonorable as to man and to disobey the requirements of God.

A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. — PROV. 11: 13.

He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips. — PROV. 20: 19.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. — PROV. 18: 8.

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

As a mad man who casteth firebrands, arrows, and death,
So is the man that deceiveth his neighbor, and saith, Am not I in sport?

Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. — PROV. 26: 17-21.

2. God forbids it.

Thou shalt not go up and down as a talebearer among thy people. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor and not suffer sin upon him. — **LEV. 19: 16, 17.**

3. We are not to tell of our brother's faults publicly without proper cause.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. — **MATT. 18: 15.**

Debate thy cause with thy neighbor himself; and discover not a secret to another. — **PROV. 25: 9.**

Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. — **MATT. 5: 25.**

4. Mention of faults must be made for their removal and not as a matter of news.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. — **JAMES 5: 16.**

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. — **1 PETER. 2: 1.**

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. — **TITUS 3: 1, 2.**

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